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HISTORY AND BIOGRAPHY.

Short Account of Anthony William Amo, a learned Negro.

[Translated from the Abbé Gregoire's *Littérature des Nègres*. 8vo. Paris. 1808. P 198, &c.]

ANTHONY WILLIAM AMO, a native of Guinea, was brought to Amsterdam in 1707, when very young, and presented to Anthony Ulric,¹ Duke of Brunswick Wolfenbuttle. That prince gave him to his son Augustus William, by whom he was sent for education to the Universities of Halle, in Saxony, and Wittemberg. In the first, in 1729, under the presidency of the Chancellor de Ludwig, he maintained a *thesis*, and published a dissertation *de jure Maurorum*,² on the Law of the Moors.

Amo was skilled in astronomy, and spoke Latin, Greek, Hebrew, French, Dutch and German.

He so distinguished himself by his talents and good conduct that the rector and the council of the University of Wittemberg thought proper in 1733 to pay him a public compliment, by a congratulatory epistle, in which they recollected that Terence was also of Africa, that many martyrs, doctors, fathers of the church were natives of that country where learning once flourished till, with the loss of Christianity, it reverted to barbarism.

Amo devoted himself with success to the particular studies of which the

epistle made honourable mention. In a *programme* (prospectus) publicly announced by the dean of the faculty of philosophy, it is said of this learned Negro, that having examined the systems of the ancients and moderns he had selected and proposed what appeared excellent in either.³

Amo, now become a *Doctor*, maintained, in 1744, at Wittemberg, a *thesis*, and published a Dissertation upon Sensations considered as distinct from the Soul and present to the Body.⁴ In a letter which the president wrote to him, he is entitled a most noble and enlightened man, *vir nobilissime et clarissime*. Thus the University of Wittemberg was free from those absurd prejudices, respecting difference of colour, which so many men have discovered who pretend to be enlightened. The president declared that he had corrected nothing in the Dissertation of Amo, because it was so well finished. Certainly that work discovers a mind accustomed to reflection. He endeavours to determine the differences in the *phenomena*, between beings existing without life, and living beings. A stone exists but it is not alive.

Abstruse questions appear to have possessed for our author a particular charm. After he became a *Professor*, he maintained, in the same year, a

¹ This prince published the reasons which determined him to become a Catholic, in a short but excellent work, entitled, *Fifty Reasons why the Roman Catholic Apostolic Religion ought to be preferred to all the Sects, &c.* in 12mo. London. 1798.

² *Beschreibung des Saal Creises*, or a Description of the Circle of Saale, in Fol. Halle. 1749. Vol. ii. p. 28. I owe this reference, and the greatest part of the information concerning Amo, to Blumenbach.

³ *Excussis tam veterum quam novorum placitis optima quæque selegit, selecta enucleatè ac dilucidè interpretatus est.*

⁴ *Dissertatio inauguralis philosophica de humanæ mentis ΑΙΙΑΘΕΙΑ seu sensationis ac facultates sentiendi in mente humanâ absentia, et earum in corpore nostro organico ac vivo præsentia, quam præside, etc. publicè defendit autor Ant. Guil. Amo, Guinea—after philosophiæ, et L. C. magister, etc. 1734, in 4to. Wittenbergæ. At the end are printed many pieces, among others the letters of compliment of the Rector, &c.*

thesis analogous to the preceding, on the difference to be observed between the operations of the mind and those of the senses.⁵ The Court of Berlin had conferred on him the title of Counsellor of State,⁶ but after the death of the Prince of Brunswick his benefactor, Amo, fallen into a deep melancholy, resolved to quit Europe where he had lived thirty years, and to return to his native country of Axim on the Gold Coast. There he was visited in 1753 by the learned traveller and physician, David Henry Gallandat, who mentions him in the *Memoirs of the Academy of Flushing*, of which he was a member.

Amo, then about the age of fifty, passed his life at Axim in solitude. His father and his sister were still living, and his brother was a slave at Surinam. Some time after, he quitted Axim, and settled at Chama, in the Fort of the Dutch Company of St. Sebastian.⁷

I have attempted, without success, to discover whether Amo published any other works, and at what time he died.

*Sketch of the Life of the late Rev.
Theophilus Lindsey.*

[From Dyer's *History of the University and Colleges of Cambridge*.]

THEOPHILUS LINDSEY, (a name in great repute with the modern Socinians or Unitarians,) Fellow (of St. John's) was A. M. in 1748, and formerly Vicar of Catterick, in Yorkshire: he (as well as Mr. Mason, (*the poet*), between whom there had subsisted great friendship at college) had been pupils of Dr. Powell, but he soon turned into another school, and in 1773, having rejected the doctrine of the Trinity, he resigned his living, and with it, all prospects of

future preferment, of which, by his connexion with some noble families, as well as his abilities and course of studies, he might have entertained very reasonable expectations. He left Catterick in 1773. The sermon, which he preached on leaving his parishioners, was his first publication.

Mr. Lindsey next published, *An Apology for resigning the Living of Catterick*, which was followed by a *Sequel* to it. On April 17, 1774, he opened a new Chapel at Essex House, in Essex Street, London, the worship of which was conducted according to Dr. Clarke's amendment of the Liturgy of the Established Church. The arrangements made for this form of worship were conducted much in union with Dr. John Jebb.*

The leading aim of the reformed Liturgy (as its advocates call it) is, to exclude the worship of a Trinity of Persons, and to ascribe Deity alone as a unity to the Father. Mr. Lindsey and his disciples have chosen to call themselves rather *Unitarians*, than *Socinians*, not professing to follow Socinust in all points: and this is the leading view in Mr. Lindsey's writings,

* Dr. Disney's *Life of Dr. Jebb*, p. 84, 85.

† In the use of names to different parties of professing Christians no invidious distinctions are intended here or elsewhere; but merely specifications or classifications of religious opinion. Catholic, Papist, Protestant, Episcopalian, Presbyterian, Independent, Unitarian, Trinitarian, Methodist, Baptist, Moravian, Quaker, and the like, are terms sometimes used in a sense bordering on contempt or reproach, but no such sense should be adopted in a work of this kind. Every party has a right to its own interpretation of doctrines, and will deem that appellation only the proper one, which they give themselves. On the one hand, "the dispute is not whether there be one God or three Gods, but whether the Divinity of Jesus Christ be incompatible with the unity of God, which unity both sides believe." *Robinson's Plea for the Divinity of Christ*. On similar ground, those who call themselves peculiarly Unitarians, may not choose to be called Socinians, though they believe one leading doctrine in common with Socinus, as not being pledged to believe all that Socinus and the *Fratres Poloni* believed. But religion has been treated like a watch, pulled to pieces by unskilful hands, nor can any art, even in idea, put it together again, but one, which is, that of paying a sort of

⁵ *Disputatio philosophica continens ideam distinctam earum quæ competunt vel menti vel corpori nostro vivo et organico, quam consentiente amplissimorum philosophorum ordine præside M. Ant. Guil. Amo, Guineæ—æfer, defendit Joa. Theod. Mainer, philos, et J. V. Culter, in 4to. 1734. Wittenbergæ.*

⁶ See the *Monthly Magazine*, in 8vo. New York. 1800. V. i. p. 453, &c.

⁷ See *Verhandelingen vitgegeven door het zeenwach genootschap der wetenschappen te Vlissingen*, in 8vo. te Middleburg. 1782. V. ix. p. 19, &c.

which are confined to theology and theological criticism. Of these the principal, besides those mentioned, are entitled, *The Catechist*, or an Inquiry concerning the only True God; an *Historical View of the State of the Unitarian Doctrine and Worship*; *Vindiciæ Priestleianæ*; an *Address to the Students of Oxford and Cambridge*; an *Examination of Mr. Robinson's Plea for the Divinity of Christ*; *Conversations on Christian Idolatry*; and *Conversations on the Divine Government*, shewing that every thing is from God, and for good to all. Mr. Lindsey died Nov. 3, 1808, aged 86.

Since his death there have been published Sermons, with appropriate Prayers annexed, in two volumes, and the Rev. Mr. Belsham, the present minister of Essex Street Chapel, has published (in 1812) *Memoirs of the late Rev. Mr. Lindsey*, addressed to Richard Reynolds, Esq. of Paxton, Mr. Lindsey's earliest pupil, and through life his intimate and chosen friend.

Biographical Sketch of Edward Rushton, written by his Son.

[From the Belfast Monthly Magazine, for Dec. 1814.*]

EDWARD RUSHTON was born on the 13th of November, 1756, in John Street, Liverpool. His education, which he received at a free school, terminated with his ninth year. At ten he read Anson's voyage, resolved to be a sailor, was bound as an apprentice to Watt and Gregson, and before he entered his eleventh year, he was a sea boy in the West Indies. He performed the various duties of his station with skill and credit; this was evinced by the following fact: at this time, i. e. when he reached his sixteenth year, he received the thanks of the captain and crew of the vessel, for his sea-man like conduct, having seized the helm, and extricated the ship, when the captain and crew were wandering about in despair.

affectionate deference to the opinions of others, and in this sense, *loving and honouring all men*.

* We lament to add that the above is the closing Number of this valuable work. Why will Irishmen complain of Englishmen, when they themselves will not patronize Ireland?

Before seventeen, whilst yet in his apprenticeship, he signed articles as second mate of the vessel, in which a short time before he entered as cabin boy. When in this situation in the West Indies, a circumstance occurred, which is worthy of preservation. He was despatched from the ship with a boat's crew, on some errand to the shore, the vessel then lying a few miles from the shore; when about three miles from Jamaica, the boat, from some unknown cause, upset, and five or six individuals were left to struggle for life, depending only on their bodily strength and skill for their preservation. The boat in a short time presented itself keel upwards, upon which they all speedily mounted, but no sooner had they seated themselves, and congratulated each other on their escape, than the boat slipped from under them, and they were again left to struggle.

In the boat, among others, was a negro, whose name was Quamina, between this individual and my father, a friendship had for some time subsisted, for my father taught Quamina to read. When the boat disappeared, my father beheld at some distance, a small cask, which he knew contained fresh water; for this cask he made, but before he could reach it, it was seized by the Negro, who, on seeing my father almost exhausted thrust the cask towards him, turned away his head, bidding him good bye, and never more was seen. This cask saved my father's life. I can remember well his telling me this story with tears in his eyes. It made an impression on my mind, which no time can ever efface.

As second mate of the vessel he continued until the term of his apprenticeship was expired. At this period, the offer of a superior situation, and of course, of greater emolument, induced him to proceed to the coast of Africa, on a slaving voyage. His sentiments of this disgraceful traffic, when he beheld its horrors, though in a subordinate situation, with that boldness and integrity which characterized his every action, he expressed in strong and pointed language; he went so far in this respect, that it was thought necessary to threaten him with irons, if he did not desist.

On this fatal voyage, whilst at Dominica, he was attacked by a violent

inflammation of the eyes, which in three weeks left him with the left eye totally destroyed, and the right entirely covered by an opacity of the cornea. Thus in his nineteenth year, was he deprived of one of the greatest blessings of nature; thus, to use his own language, "doomed to penury severe, thus to the world's hard buffets left."

In 1776, attended by my grandfather, he visited London, and amongst other eminent men, he consulted the celebrated Baron Wentzell, oculist to the king, who declared he could not be of the least service.

In this hopeless situation, my poor father returned to Liverpool, and resided with my grandfather. With him he continued for some short period, until by the violent temper of my grandfather's second wife, he was compelled to leave the house, and to maintain himself on four shillings per week. For seven years he existed on this miserable, and, considering the circumstances of my grandfather, this shameful allowance; for an old aunt gave him lodgings. Whilst subsisting on this sum, he managed to pay a boy two-pence or three-pence a week, for reading to him an hour or two in the evenings. I have now in my possession, a gold brooch, to which I have heard him declare, he has often been indebted for a dinner; nor was this brooch confined to himself, a noted comedian of the present day, whose avarice has long since got the better of his principle, has borrowed and pledged this very brooch for the self-same purpose. From this state my father was removed to one much more comfortable. My grandfather placed one of his daughters and my father in a tavern, where he lived for some years, and soon after my aunt's marriage, his also took place, his age being then twenty-nine. My father finding, however, his pecuniary circumstances rather diminishing than increasing, left the public house.

He now entered into an engagement as an editor of a newspaper, called the *Herald*, which he for some time pursued with much pleasure, and little profit, until finding it impossible to express himself in that independent and liberal manner which his reason and his conscience dictated, he threw up his situation, and began the world once more.

With an increasing family, and a very small fortune, for a while my father hesitated before he fixed on any particular line of conduct. He thought of several plans, but none seemed more agreeable to his feelings, than the business of a bookseller; his habits and his pursuits combined to render it more eligible than any other which presented itself to his thoughts.

With thirty guineas, five children, and a wife, to whose exertions we owe more than words can express, my father commenced bookselling. My mother, my excellent mother, laboured incessantly, and with frugality and attention, the business succeeded, and my father felt himself more easy.

At this time politics ran very high in Liverpool, my father had published several of his pieces, all in favour of the rights of man. He became a noted character, was marked, and by some illiberal villain shot at; the lead passed very close to his eyebrow, but did not do him the smallest injury.

His butterfly friends who had constantly visited while all was serene, now began to desert him; they were afraid of being seen near the house, merely because my father had boldly stepped forward in the cause of liberty and of truth. Let it not be forgotten, that the foremost of these was the comedian, before mentioned, a man who owes his wealth to my father's advice, who persuaded him to try the stage. Such are the narrow prejudices, and paltry feelings, with which a man has to struggle, whose determination it is to speak and act as his heart shall dictate. But great was the satisfaction my father experienced from the steady attachment, the unremitting attention of a few tried and true friends, who with him had hailed the light wherever it appeared, and exulted in the triumphs of liberty, in whatever land they were achieved. Whilst in business as a bookseller, the purses of the late William Rathbone, and of William Roscoe, were offered to him; he was invited to take what sum he might want; he refused them both; and he has often told me, his feelings have been those of satisfaction, when he reflected on this refusal. He was in poverty, nay, the very moment he was struggling hard to gain a scanty pittance, yet he maintained his independence, and triumphed.

His life for some years was but little

varied. He continued successively to produce poetical pieces, and in the year 1797 wrote a letter, since published, to Washington, on the subject of negro slavery. If I mistake not, in 1799 he wrote *Mary Le More*; the outrages daily committed roused his slumbering genius, and induced him to write, not only this, but several other pieces on the same subject; all of them breathing that spirit which it was at once his pride and boast to cherish.

But the principal event in the latter years of his life was the recovery of his sight; an event which tended to make those years much more comfortable than any he had experienced since his youth. In the autumn of 1805, hearing of the repeated successes of Dr. Gibson, of Manchester, as an oculist, he was induced to obtain his opinion: that opinion was favourable, and after enduring with his accustomed fortitude five dreadful operations, in the summer of 1807 he was again ushered into that world, from which for more than thirty years he had been excluded. His feelings on this occasion, which I well remember, are truly recorded in the lines addressed to Gibson on this happy event.*

For the last few years he has not written much, but those poems he has produced are excellent. *The Fire of English Liberty*, *Jemmy Armstrong*, and *Stanzas addressed to Robert Southey*, are all strongly in favour of those principles, which with "fire unabated," he preserved to the last moment of his mental existence.

In January 1811, after a tedious illness, my mother died. On the 25th of May, in the same year, my sister Anne died also.

For three or four years my father had been in the habit of taking *Eau Medicinale* for the gout. He again took this medicine about three weeks before his death. It is generally believed this was the remote cause of his death; its operation formerly was as a cathartic, but the last time it operated very forcibly as an emetic. So severe was the shock his constitution received, that the morning after tak-

ing the medicine, as I stood by his bedside, I expressed some fears respecting its operation; he rose to convince me of its wonderful effects; he knew not how weak he really was, for as he attempted to walk, he reeled, and had I not caught him, would most likely have fallen. He however walked down stairs and appeared very cheerful; he gradually amended, and once or twice walked out alone. A slight complaint in the ear, with which he had been troubled previously to taking the *Eau Medicinale*, now returned, accompanied by a slight discharge. On Saturday evening, the 19th of November, about nine o'clock, I left my father in high spirits, to attend my sister home. I returned about eleven; he was gone to bed. At nine in the morning, I passed through his room, and inquired how he was. He had had but a poor night, but he ordered his boots to be cleaned, intending to dine at my sister's. Not thinking any thing unusual in his slight complaints, I left him, and returned at twelve with a gig, in order to take him to my sister's. In the mean time he grew worse, and had twice asked for me. I immediately procured medical assistance. When the doctor arrived the pulse was lost; the feet were cold; and my father was then troubled with a violent vomiting. Prompt measures were resorted to for the purpose of re-animation, and not without success. A profuse perspiration broke out, but in vain, his faculties became more and more clouded, he was insensible to all around him, his children he knew not after a very short period, and gradually grew worse until Monday noon, when he opened his eyes and looked at those around him. He took some little nourishment, and perhaps possessed some little consciousness. Towards evening he seemed much better; at half past two in the morning a suffusion on the brain took place, the right side was paralyzed, the breathing became heavy and laborious. Medical assistance immediately arrived, and arrived but to see him expire, for no assistance could be given. At five o'clock on Tuesday the 22d of November, 1814, Edward Rushton died without a struggle, and without pain--leaving behind him a character, pure and immortal as the principles he professed.

* Mr. Rushton's cure is recorded, *Mon. Rep.* i. 388, where there are some complimentary lines on Mr. R. from Mr. M'Cree-ry's Poem, intitled *The Press*. ED.

Memoir of the late Rev. Herbert Jenkins.

MR. HERBERT JENKINS was a native of Maidstone, in Kent, where his father was minister of the Independent Congregation. He received the rudiments of classical learning under the Rev. John Wiche, the Baptist Minister in the same town;* but his proficiency was greatly assisted by the attention and pains bestowed on his improvement by his father, whom he had the infelicity to lose early in life. But, stimulated by his own thirst after knowledge, he prepared himself, by assiduous application and study, pursued under unfavourable circumstances, to support the character of a private tutor to youth in families of the higher rank. A vigorous and capacious mind, united with a quick and lively imagination, aided his acquisition of a large share of information upon almost every subject; which was fully known to those only who dwelt under the same roof with him. His system of instruction was rendered very complete and valuable, we have learnt, by an improvement of almost every circumstance and occurrence of the passing day, upon which some useful information might be grafted; and it was often remarked, that he had a peculiar happiness in his method of conveying his ideas to others. He spent some years, before he entered on theological studies, in the capacity of a tutor in several families; particularly in that of Sir George Staunton, whom he accompanied into Ireland; and by whom he was invited to attend his son in the embassy to China. This alluring offer he declined, particularly from an apprehension that an acceptance of it might draw him off from his views and purposes of settling, as a dissenting minister. During this period of his life, as he had bestowed peculiar attention on the study of elocution, he was engaged to read lectures on that subject, at the new College in Hackney.

Relinquishing these useful employments, he commenced a student in divinity, in the academy under the direction of the Rev. Dr. Addington, at Mile End, near London. From his entrance into this seminary, he was

* See a Memoir of Mr. Wiche in the *Protestant Dissenter's Magazine* for 1797, Vol. iv. p. 121.

an assiduous and useful assistant to the President of it, particularly in communicating, as a gentleman who was his fellow-student reports, important information on the structure of the English language, and on topics connected with it. Here a close intimacy commenced between Mr. Jenkins and Dr. Addington, which lasted as long as the latter lived.

When he appeared in the public character of the preacher, he became first, a colleague with the venerable Mr. Hampton, at Banbury, Oxfordshire, in 1792. From whence he removed to Stourbridge, in Worcester-shire, July, 1796. He resigned his pastoral connexions there in 1808, and settled at Hinckley. He had not resided much more than two years in that town when it pleased Providence to visit him with a long and severe illness. His life was in imminent danger; and though his days were not immediately cut off, he never recovered his former vigour and health; and found it necessary to withdraw from the stated services of the pastoral office, at least in a large congregation, and where his appearance in the pulpit on both parts of the day was required. That severe illness he bore with pious resignation and Christian fortitude; though he devoutly acquiesced in the will of heaven, he deeply felt the affliction of being obliged to relinquish the public functions of the Christian ministry, even in part.

In the duties of his public character he evidently took a high pleasure. In the performance of them he was ambitious to excel and to be thought to excel, and had, it may be regretted, too lively a feeling of the reception his services met with. A solicitude, as to the justness and propriety of his elocution, originating probably from the nature of his early studies, was thought by some to have given too studied an appearance to his delivery, so as to be unfavourable to the effect of discourses well-suited, by the subject, sentiments and spirit of them, to excite attention and impress the heart: so difficult is it for frail man, even in the pursuit of excellence, to avoid faults: so difficult is it, where we aim to merit praise, to escape blame. In estimating human attainments and human characters, much allowance ought to be made for unknown but very supposable impre-

sions in early life, for difference of constitutions, for latent seeds of disease, for peculiarities in the animal system, acting with an imperceptible influence on the temper and manners, and for unknown circumstances that give a peculiar colour to the character. Though men may not take these things into the account in the opinion which they form of others, our heavenly Father, it is a consolatory thought, "knoweth our frame." The worthy person, whose history we are giving, to return from this digression, united with the gifts of the Christian minister a love of literature, a taste for the belles lettres, and the manners of the gentleman. His spirit and principles, as a professor of Christianity and a Protestant Dissenter, like those of a consistent friend to religious inquiry, were liberal and catholic. His temper and manners in the social relations of life were affectionate and generous. "To serve a friend and to relieve distress," it has been observed by one who knew him well, "were to him the most delightful offices:" and he had a very lively sense of the respect and friendship shewn to him by others; and, though a warmth and hastiness of temper, truth will concede was a principal failing in his natural disposition, candour will hear with pleasure, that he was known to have laboured very hard to regulate and subdue it. His domestic character will live in the memory and in the mournful regrets of his widow, his children and his pupils.

On being laid aside from the stated and usual services of the pulpit, he removed to Leicester, and engaged in a plan of education. He had, during his residence at Stourbridge, conducted, with great reputation, a seminary for young gentlemen. For the education of youth he was, by disposition and acquirements, particularly qualified. He was now induced to change the objects of his literary labours, by directing them to the cultivation of the female mind, in conjunction with Mrs. Jenkins, a lady well-qualified herself to form the youthful intellect and manners of the sex. His laudable efforts in this use-

ful and important department were, alas! soon terminated, by a sudden dismissal from this scene of activity and trial. He was, indeed, prepared for the awful close of life. He had anticipated it. He had wished for it: he had no fear of death, and met it, in the few moments of recollection, which, after awakening from sleep, preceded it, with composure of mind and resignation, Oct. 23, 1814, aged 53.

"Blessed are the dead who die in the Lord; who sweetly fall asleep in Jesus: they rest from their labours, and their works do follow them."

Feb 2, 1815.

A FRIEND.

P.S. On occasion of Mr. Jenkins' ordination at Banbury, in 1793, the late Rev. Samuel Palmer delivered a very appropriate, judicious, and impressive discourse, from Cantic. i. 6. under the title of a charge, "On the Necessity of keeping our own vineyards;" which, in the course of the next year was repeated at an association, and published at the request of several ministers. From the apology for undertaking that part in the services of the day, and with which the discourse opens, it appears that Mr. Jenkins had stood, in a former connexion with Mr. Palmer; perhaps, as an assistant in his seminary.

During Mr. Jenkins' residence at Banbury he entered into the matrimonial relationship with a young lady of a respectable family, in the congregation. At that time the parish church was rebuilding, and the members of the Establishment met for religious worship at suitable times, in the Meeting-House of the Protestant Dissenters, under the sanction of an act of parliament, which was passed to legalize marriages and other parochial services performed in it, till the parish church was opened again. Under these peculiar circumstances, Mr. Jenkins was married by the parochial clergyman in a pew in his own meeting-house.

The Funeral Sermon, for Mr. Jenkins, was preached by the Rev. Dr. Toulmin, of Birmingham, from Rev. xiv. 7. *The everlasting gospel.* A poem by Mr. Jenkins was inserted ix. 572.

EXTRACTS FROM NEW PUBLICATIONS.

State of France.

[From "Notes on a Journey through France, from Dieppe through Paris and Lyons to the Pyrennees, and back through Thoulouse, 1814. By Morris Birkbeck. 8vo.]

THE approach to Rouen is noble : every object denotes prosperity and comfort. Since I entered the country I have been looking in all directions for the ruins of France ; for the horrible effects of the Revolution, of which so much is said on our side of the water : but instead of a ruined country I see fields highly cultivated, and towns full of inhabitants. No houses tumbling down, or empty ; no ragged, wretched-looking people. I have inquired, and every body assures me that agriculture has been improving rapidly for the last twenty-five years ; that the riches and comforts of the cultivators of the soil have been doubled during that period ; and that vast improvement has taken place in the condition and character of the common people. In the early part of the revolution, more was done in promoting the instruction of the lower orders than the sinister policy of the late Emperor was able to destroy : and, though much remains to be desired on this point, enough has been effected to shew that a well-educated commonalty would not be wanting in industry or subordination.

On my first landing I was struck with the respectable appearance of the labouring class ; I see the same marks of comfort and plenty every where as I proceed. I ask for the wretched peasantry, of whom I have heard and read so much ; but I am always referred to the Revolution : it seems they vanished, then.

July 16.—Corn market, Rouen :—A retail business chiefly. Wheat about 34s. per quarter, coarse and light ; oats good, 13s. 6d. per quarter ; vetches for pigeons and fowls, 24s. per quarter ; oil cake 4d. for 6 lb. 12 oz. English weight.

Formerly there were, in Rouen, forty convents. These buildings are mostly now the property of individuals, and are applied to a variety of useful purposes : a few remain unsold, as public warehouses, barracks, &c.

That of the Benedictines, a noble structure, is the Hotel de Ville. The libraries of the other convents have been collected, and deposited in this building for public use. It is open five days in the week. A splendid gallery of pictures, collected in the same manner, is also open (and *really* open) to the public. The garden, formerly belonging to this convent, is kept in good order, and forms an agreeable promenade, which is much frequented by the citizens.

Gypsum, in large quantities, is brought down the Seine from the neighbourhood of Paris. It is used in the interior of buildings ; and for manure on clover, after the first crop.

July 17.—Visited a small farmer a few miles from Rouen. Labourers' wages 10d. per day, and board ; 20d. per day without board. As all provisions, every article of expenditure, may be taken at something under half the English price, by doubling their wages, we may find the proportion they bear to our's. Great numbers of turkeys are kept here, and fowls of all descriptions. Poultry is an important object of French farming : it is a question whether there is more weight of mutton consumed than of poultry. The daughters of this farmer were both notable and polite : and the ploughman and boy were eating an omelet with silver forks.

On a sheep-walk above Deville, a man was collecting fresh sheep dung, which he sold at three farthings per lb. It is used in dyeing cotton red. I note this trifle because it may be worth knowing ; but especially as an instance of the danger of observing superficially. I thought that he must of course be a wretched pauper, who was collecting sheep dung to sell as manure : this excited my curiosity, which was agreeably relieved by the above information. At a very poor inn in a remote village, where we stopped on our morning's ride, the landlady kept a child's school, and her daughter was weaving cotton check ; her sister kept a little shop, and was reading a translation of Young's Night Thoughts. This was more than we should have expected in a village alehouse in England.

A dirty fellow, with a good voice, and a fiddle with three strings, alternately chanting and preaching to the crowd in one of the market places at Rouen, attracted my attention. The *morale* was the collection of three sous each from his hearers, for a sacred charm: being much amused and somewhat edified, I purchased a packet. It contained two papers of prayers and saintly histories; a small crucifix, and a very small bit of the *real* cross. When I displayed my treasure at the hotel, our landlady's son, a boy of about thirteen, who spoke a little broken English, cries out, on seeing the crucifix, "Dat is God,"—"Dat is God."

Sunday is but slightly observed in this part of France, (fifty miles south of Paris,) at any season; very slightly indeed in harvest. Some go to church for about an hour; but, before and after, no great marks of Sabbath are perceptible. This is to be regretted: a day of rest is at least an excellent political regulation: good for man and beast. It is, however, pleasant to perceive how little hold the church has upon the minds of the people. Surely it can never recover its influence. The churches here are modest structures; not so imposing as those of Normandy; and I fancy they have less influence on the imagination of the inhabitants.

Roanne. Sunday. Religion seems to be monopolized by the women, if we may judge by the attendance at church. Twenty women to one man is about the proportion. At the *Petits Minims* here, to-day, there might be 800 persons present to hear the sermon; 40 of them men!

Aug. 14. (St. Urban.) In every part of France women employ themselves in offices which are deemed with us unsuitable to the sex. Here there is no sexual distinction of employment: the women undertake any task they are able to perform, without much notion of fitness or unfitness. This applies to all classes. The lady of one of the principal clothiers at Louviers, conducted us over the works; gave us patterns of the best cloths; ordered the machinery to be set in motion for our gratification, and was evidently in the habit of attending to the

whole detail of the business. Just so, near Rouen, the wife of the largest farmer in that quarter, conducted me to the barns and stables; shewed me the various implements and explained their use: took me into the fields, and described the mode of husbandry, which she perfectly understood; expatiated on the excellence of their fallows; pointed out the best sheep in the flock, and gave me a detail of their management in buying their wether lambs and fattening their wethers. This was on a farm of about 400 acres. In every shop and warehouse you see similar activity in the females. At the royal porcelain manufactory at Sevres, a woman was called to receive payment for the articles we purchased. In the *Halle de Bled*, at Paris, women, in their little counting-houses, are performing the office of factors, in the sale of grain and flour. In every department they occupy an important station, from one extremity of the country to the other.

In many cases, where women are employed in the more laborious occupations, the real cause is directly opposite to the apparent. You see them in the south, threshing, with the men, under a burning sun;—it is a family party threshing out the crop of their own freehold: a woman is holding plough;—the plough, the horses, the land is her's; or, (as we have it) her husband's; who is probably sowing the wheat which she is turning in. You are shocked on seeing a fine young woman loading a dung-cart;—it belongs to her father, who is manuring his own field, for their common support. In these instances the toil of the woman denotes wealth rather than want; though the latter is the motive to which a superficial observer would refer it.

Who can estimate the importance, in a moral and political view, of this state of things? Where the women in the complete exercise of their mental and bodily faculties, are performing their full share of the duties of life. It is the natural, healthy condition of society. Its influence on the female character in France is a proof of it. There is that freedom of action, and reliance on their own powers, in the French women, generally, which, occasionally, we observe with admiration in women of superior talents in England.

Paris, Sept. 15---After three days of repose and social enjoyment with our friends at ---, we find ourselves again in this vast city. It is an object too great for the study of the passing traveller. However, in the fortnight which we allow ourselves, we shall see a great deal to amuse, and something, I doubt not, to instruct and improve us.

I prefer the country character of France to that of the city. In the former, the good fruits of the Revolution are visible at every step: previous to that era, in the country, the most numerous class, the bulk of the population, all but the nobles and the priests, were wretchedly poor, servile and thievish. This class has assumed a new character, improved in proportion to the improvement of its condition. Servility has vanished with their poverty; their thievishness, an effect of the same cause, has also in great measure disappeared. But there is a selfishness and avarice, too prevalent in the general character of the people; which may be natural to their present state of society, from the virtues of industry and economy in excess. I question if a proportionate amelioration has taken place among the Parisians, a sort of insulated nation, who know very little, and seem to care as little, about the rest of France.

With a restrained press and education under the direct influence of government, I should think very meanly of French political liberty, under any form of government: I could not long breathe in an atmosphere so dense and polluted. Not a pamphlet is exhibited by the booksellers except on the side of the prevailing politics: nothing of liberal discussion existing, except by contraband. Every paragraph in the public journals is modelled and pared down to suit the temper of the Tuilleries, whatever that temper may be,---to-day: just so, it would be adapted to an opposite temper to-morrow.

Sunday, Sept. 18---Being a day of fête at St. Cloud I joined all Paris in toiling through the heat and dust to visit the favourite abode of Buonaparte. Here we walked through a few rooms and saw a few fountains. The young men and maidens diverted themselves with blind man's buff, and many other games; and we all re-

turned---fatigued and contented. Never were people entertained, or provided with occupation, at so cheap a rate as the Parisians. This I had often heard; and the hundred thousand individuals, who found themselves well satisfied with the amusements of this day, proved it. I was struck with a medallion on the base of an urn of great beauty in a saloon at St. Cloud: the figure, apparently the late Emperor, restraining a wild horse, which he has caught by the under jaw, with the inscription "*Vaganti tandem imponitur frænum*;" meaning, I suppose, French liberty. Though a symbol of Napoleon's tyranny, it is the most beautiful work of art I ever beheld.

As we were taking our refreshment at a restaurateur's in the village of St. Cloud, the Duchess of Angoulême arrived in a state coach with eight horses, and was met, directly opposite to our window, by an open landau and six, which was to convey her to the palace. She changed carriages among an immense crowd, who paid her very little attention. This moved the choler of a flaming royalist of our company, and led to a political discussion, which afforded me fresh reason to observe how surprisingly little is known, by this party in Paris, of the revolution in the French character which has really taken place. They are so dazzled by their own gaudy city, that they think but lightly of the twenty-six millions of independent inhabitants of France who are not in the Parisian circle. Paris is the *punctum saliens*, the organ of political feeling; elsewhere political feeling is absorbed in the love of tranquillity. The court may seem to be of the same importance as under the ancien regime; when the peasantry were a mere number, and the nobility and the church were the French nation, of which the court was the centre. The fact, however, is now far otherwise: it is the indifference and not the insignificance of the people which now gives consequence to the politicians of the Tuilleries. Should that indifference be roused, the charm will be broken.

Sept. 19---There was a magnificence about Buonaparte which carries you away in defiance of your sober judgment. To-day I gained a sight of the astonishing colossal elephant, which was to have been elevated on

the scite of the Bastille; from which a grand street was projected to the front of the Louvre, through the whole length of the city. The canal of Ourque, a grand work of his for the supply of Paris with water, was to have formed a fountain through the proboscis of the elephant. It is said that he invited the artists to furnish him with designs for a monument, to be erected on this spot, and having received them, he proposed his own of the elephant, which was characteristic of its author, but will probably never be completed. Wherever you turn is some majestic monument of his taste. In fact, the grandeur of Paris was his creation, and you now see workmen busy in all parts, scratching out his name and defacing his eagles. This is very pitiful. The Bourbons, in their attempts to disgrace Napoleon by pulling down his statues and obliterating the ensigns of his power, are directing their attack against his least vulnerable part, and inviting a comparison greatly to their own disadvantage. He executed many great works of lasting utility, and many of amazing splendour. Under his auspices the internal government of the country was wise and effectual: property was sacred, and crimes were rare, because they could not be committed with impunity. It was through the madness of his external policy that his tyranny had become intolerable; for this he drained the best blood of his people, and sacrificed the commerce and manufactures of France; and to render the nation subservient to his ambition he laboured to enslave it. Let his successors pursue an opposite course: let them study peace, encourage commerce, and cherish liberty; then they will have no rival in Buonaparte. I think there is not in France any political party in his interest.

If we view France at large, apart from the busy politicians of the metropolis, nine-tenths of the people will be republicans when put to the test. To the republic they owe all they possess of property and independence; but their only present prayer is for repose and security. Let the restored monarch look to this. There is a strong party in favour of tranquillity; but very little love for royalty out of the immediate circle of the court. Touch, or only threaten, the present

arrangement of property, and such a fermentation will be excited in the republican mass, as will shake Paris, and "discover its foundations."

With regard to the late Emperor, there seems to be no cement by which a party can be united for him. Many, no doubt, have lost situations of profit which they held under his government. The host of officers of revenue, and of all the departments of state who have been displaced; these naturally regret the power which nourished them; but they are now mere individuals, who, with their places, have lost much of their influence. The army too may regret him; but it had suffered so deeply by his latter madness, that I really believe, highly as they respect him in character of General, they do not wish for exactly such a leader. Beside, a large part of the army is now re-settled in good pay and quarters under the present government; and there is little prospect of Napoleon's being in a situation to stand forward as a rallying point for the discontented among the remainder. A good lesson this for the present king. The fermentation of twenty-five years has purged off that mystical affection called loyalty, (so serviceable to kings and governments, that they have classed it among the cardinal virtues of a good citizen,) and they will value their government like other things, according to its usefulness. Their experience has given them more to fear than to hope from their rulers: reverse it, and they need not fear a competitor, though backed by all the potentates of Europe.

In speaking of parties I had forgotten the brood of priests which is hatching in all quarters. They are objects of derision and disgust wherever they appear. Their contracted shoulders, inclined heads, and hands dangling from their weak wrists, together with their immense hats and long camblet gowns, give them a sneaking demeanour, which contrasts most unfavourably with the erect gait and manly air of all other descriptions of people. It is a miserable thing that a class of men, born like their fellows, "*Vultu erecto conspiceret cælum*," should be so debased by bigotry or hypocrisy. Religion, that most sublime relation, which connects man with his Maker, must ennoble the

character; yet, strange to tell, these cringing attitudes have been a successful mean of operating on the imaginations of the ignorant a belief of their sanctity. I am happy in the conviction that no pretensions of this, or any other sort, will reconcile the people of France to the restoration of tithes or ecclesiastical domination.

There are some particulars in the habits and customs of the French in common life, which an Englishman would hardly tolerate after three apprenticeships. For instance,

The habit of spitting up and down their houses and churches, not confined to the gentlemen.

The abominable custom of cheapening every article in dealing.

Their Voitures, *waggon-diligences*, and their carriages in general; with all their harness and trappings.

Their prodigious saddles, and bridles, and boots.

The Cabinets d'aisance; and, in some places, the utter want of them.

The streets, without flag causeways

The stench of their populous towns, particularly in the South, for want of a cleanly police.

The frequent discharge from the windows.

The sabots, or wooden shoes.

The ceremony at meeting and parting---a little overdone.

The perfect abruptness with which

domestics, male, or female, enter your chamber on all occasions.

Their long meals, and countless dishes.

The lean mutton of 6 lb. per quarter; and the leanness of the meat in general.

Cards and billiards all day long, for want of better employment.

The paucity and extreme barrenness of journals, from a restrained press.

The immense standing army, and the increasing number of priests.

The two last items are somewhat out of catalogue; but they deserve a place somewhere.

There are also a few circumstances and habits in which they excel the English.

Their drinking no healths, and their temperance in general.

Neatness in their linen, of every description.

Their great propriety of manners, and general politeness; including all ranks, but most remarkable in the lowest.

The good treatment and excellent condition of their *unmutilated* horses, of every sort.

The activity and consequent good health of the women.

The superior condition of the labouring class; and, as a set-off against some political grievances, exemption from tithes, poor-rates; and, in comparison, from taxes.

MISCELLANEOUS COMMUNICATIONS.

SIR, *Higham Hill, Feb 1, 1815.*

LOOKING the other day into the Evangelical Magazine, I was struck with the following passage in the Review of Dr. Williams's Essay on the Equity of the Divine Government and the Sovereignty of Divine Grace. "Interminable misery is the natural and spontaneous effect of sin, unless God should interfere by a *sovereign* act to cut off the entail; which he is in no respect whatever bound to do. If in any instance he do so interfere, he acts as a munificent sovereign: if he decline so to interfere, he acts in *equity*, he does no wrong to any."

On this paragraph I immediately wrote the following observations, which if you conceive them to be worth inserting in your Repository,

are very much at your service.

"Interminable misery is the natural and spontaneous effect of sin." As this is by no means a self-evident truth, I am at liberty to call it in question. I then deny that there are any *data* from which this conclusion can be drawn. It has, however, been said that sin is an infinite evil, because it is committed against an infinite Being, and therefore deserves a punishment infinite in duration. To this I reply, that it is at least as reasonable to measure the evil of sin by the attributes of the being who commits it as by those of the being against whom it is committed. I will therefore venture to confront this axiom with another. Sin is *not* an infinite evil, because it is committed by a *finite* being, and therefore does not

deserve interminable punishment. But leaving these axioms to their fate, I proceed to observe that as sin, according to the Calvinistic hypothesis, is the necessary result of a nature totally corrupt, with which corrupt nature, we certainly did not endow ourselves, it does *not* deserve interminable misery; and were interminable misery to follow it, it must be by an arbitrary appointment, the injustice and cruelty of which would be commensurate to the suffering inflicted. Nor would the wretch who should be doomed to sustain this eternity of woe, be disposed to think his sentence a whit more equitable, when reminded, that he "sinned in Adam and fell with him in his first transgression." But we are told that "if God in any instance remit the punishment he acts as a munificent Sovereign; if he decline so to interpose he acts in *equity*, he does no wrong to any." No wrong? Does he sustain no wrong who is brought into existence with a nature radically depraved, and then made eternally miserable for being such? It may not be out of place to state here, that according to Dr. Williams's system, as represented by the reviewer, all the divine dispensations are the results of two great moral faculties in the Supreme Governor, *equity* and *sovereignty*. With what propriety sovereignty can be represented as a *moral faculty* I am altogether unable to comprehend. *Goodness* I can understand, and unless my memory fails me, the Assembly's Catechism taught me when a child that God possesses this attribute in an infinite degree. Premising that I mean no reflection either on the understanding or the sincerity of Dr. Williams, I must be permitted to remark, that *infinite goodness* will be wisely kept out of sight by those who contend that the greater part of mankind will suffer eternally for that which they could not help, and over which they possess no controul. For it might unfortunately be asked, How comes it to pass that *equity* should so triumph over *benevolence*, how comes it to pass that a Being who is acknowledged to be *infinitely good* should treat the majority of his human offspring as he would do were he *infinitely malevolent*, and doom them to as much misery as the grand enemy of the human race is supposed to wish them?

When I had read the paragraph on which I have been animadverting, I thought the Dr. had proceeded far enough, but the Reviewer wishes that he had proceeded still farther, and stated "the scriptural doctrine of the punishment of sin as not merely negative, but as including also *positive infliction* on the score of retributive justice." The reviewer, it seems, is not satisfied with interminable misery as the consequence of sin. What farther his imagination has destined for mankind I am not able to divine nor anxious to be informed. But that retributive justice should demand the *infliction* alluded to is a paratlox which the human intellect must ever despair of being able to solve. Strange that system should so blind the understanding of men in other respects intelligent that the very terms which they employ to express their dogmas should carry their refutation with them! It is certainly as impolitic to name *justice* in this matter as it is wise not to say too much of the attribute of *goodness*. What must be the definition of justice by which it can be shewn to be just, that a creature, who, born with a corrupt nature must *inevitably* fall into sin, should be rendered eternally miserable by the Being who made him what he is; or by what definition of justice can it be proved, that God would have been unjust either to *us* or to *himself*, had the *infinite* satisfaction of Jesus Christ been accepted in behalf of all mankind? I know it has been said that the torments of the damned are to be an eternal monument of the immaculate holiness of the Divine Nature. This is changing the ground, but not to my mind, changing it for the better. The Deity is thus represented as giving birth to a race of *impure* beings, that their eternal sufferings may be a demonstration of his *purity*. And a matchless demonstration it undoubtedly is. Who would have thought that *infinite holiness* should not be distinguishable in its operation from *infinite malevolence*, or that the moral perfection of God should be the grand source of misery to his creatures!

If I have committed an error in wandering from verbal criticism to controversial theology, I will endeavour to make some amends by returning to my proper department. I am not aware that the following passages

of Heliodorus have been yet produced in illustration of the well-known text in the epistle to the Philippians, *ἐκ ἀρχαίων ἡγήτατο το εἶναι ἰσα θεῶν*. Heliodor. *Æthiop.* Ed. Cor. p. 274, ἡ δὲ Κυβέλη, τὴν ξυντυχίαν ἀρχαῖα ποιήσαμεν. p. 321, ἀρχαῖα το ριθὲν ἐποίησατο ἡ Ἀρσακή. p. 290, νεὸς ἔτω καὶ καλὸς καὶ ἀκμαῖος, γυναικα ὁμοίαν καὶ προσέτηκυιαν ἀπώδεται, καὶ ἐκ ἀρχαῖα ὅδε ἱμαῖον ἡγεῖται το πρᾶγμα. On this last passage the learned editor after observing that some manuscripts instead of *ἡγεῖται* read *ποιεῖται*, proceeds as follows. *ἐνδεχεται μὲντοι Ἡλιοδώρον, ἐν ἀλλοῖς εἰπόντα Ἀρχαῖα ποιεῖσθαι, ἐνταυθα ἡ ποικίλαι βεβλημενον τὰ τῆς συνθεσεως, ἡ, ὁ καὶ μαλλον εἰκος, εἰς τὴν χριστιανικὴν ἰδεαν τὴ λογὴ λεληθοτως ὑποφερομενον εἰπειν, Ἀρχαῖα ἡγεῖσθαι, κατὰ τὸ (Φιλιππησ' B, 5) "ἐκ ἀρχαίων ἡγήτατο το εἶναι ἰσα θεῶν."*

I remain, Sir, Yours, &c.

E. COGAN.

SIR, Jan 6, 1815,

IT is well known that a titular sanctity is ascribed, in a regular gradation, to the established clergy. From the lowly deacon to the prebendary they are simply *Reverend*. The dean is *Very Reverend*, the bishop *Right Reverend*, and, to finish the climax, the archbishop is *Most Reverend* and *His Grace*.

There is another description of Christian ministers who, I trust, generally regard it as their highest distinction, to have been appointed by their brethren to preside in their assemblies, and to promote their religious improvement. Yet such also allow themselves to be styled *Reverend*, thus copying, not very consistently, their *Presbyterian* ancestors, who indeed were champions of Religious Liberty, according to their partial historians, *Calamy*, *Neal* and *Palmer*, but were only *priests writ large* according to *Milton*, who spake what he knew and testified what he had seen. Of this latter description of Christian ministers there is, however, I am persuaded, a large and increasing number who would cheerfully disencumber themselves of the title *Reverend*, could they find another

concise appellation to distinguish them from busy traders and idle gentlemen.

I have taken rather a circuitous course to make some inquiries suggested by the following title-page of a small volume now before me. "A perfect Abridgment of the Eleven Books of Reports of the Reverend and Learned Knight Sir Edward Cook, sometimes Chief Justice of the Upper Bench. Originally written in French, by Sir John Davis, sometimes Attorney-General in Ireland. Done into English." London, 1651.

You will observe that this *Abridgment* was published during the *Commonwealth*. Can any of your readers, learned in the law, inform me whether legal dignitaries were then first denominated *reverend*, or if they still claim the title? In that case the present remote successor of Sir Edward Cook should be described not only as the noble and learned, but also, or rather *imprimis*, as the *reverend* Lord Ellenborough, while the Chief Justice of Chester, the present Attorney-General may, without our incurring the charge of *garrulity*, be also stiled *reverend*.

PLEBEIUS.

SIR, Jan. 31, 1815.

SINCE I communicated to you the Notes on the Life of Priestley, a friend has reminded me of a circumstance which ought to have been mentioned, in connexion with the name of Hartley, as shewing that Priestley had been his correspondent. This appears by the following passage in the "Letters to a Philosophical Unbeliever." Pt. I. p. 71.

"As the pains and mortifications of our infant state are the natural means of lessening the pains and mortifications of advanced life; so I made it appear to the satisfaction of Dr. Hartley, in the short correspondence I had with him, that his theory furnishes pretty fair presumptions, that the pains of this life may suffice for the whole of our future existence; we having now resources enow for a perpetual increase in happiness, without any assistance from the sensation of future pain."

This correspondence must have been early in the life of Priestley, probably while he resided at Needham Market, as Hartley died in 1757.

R.

SIR, Jan. 29, 1815.

THERE are, I believe, scarcely any biographers of Lady Jane Grey who have not quoted the interesting description of her talents and occupations by Ascham, in his *Schole-Master*, 8vo. 1743 (p. 37). I lately read another tribute to her memory, which I have never seen quoted, though well-worthy of accompanying her affecting story, especially as offered by one who was an enemy to her Protestant faith. The writer to whom I refer is the learned jesuit, Father Orleans. In his *Histoire des Revolutions D'Angleterre*, Lib. 8. 4to. ii. 450, describing the political intrigues of Northumberland, he adds, "La plus grande opposition qu'il y trouva, fut de la part de sa belle-fille. Jeanne Gray, qui servit d'actrice à la nouvelle scene que l'Angleterre donna à l'Europe en cette occasion, refusa long-temps le personnage que son beau-pere la pressa de représenter. Toute jeune qu'elle étoit elle étoit solide, et voyoit bien le ridicule du rôle qu'elle alloit jouer. D'ailleurs elle avoit l'esprit philosophique, et naturellement modéré, aimant mieux être particulière in repos, que Reine dans le tumulte. *A la religion près*, c'étoit une femme accomplie, ayant même, *au dessus du sexe*, assez de connoissance des bonnes lettres pour faire un honnête homme sçavant. Elle se défendit autant qu'elle pût du mauvais pas qu'on lui fit faire. Sa famille l'y obligea. Elle se laissa proclamer Reine dans la Capitale et aux environs, et en receut les honneurs de si bonne grace, que l'on ne pouvoit s'empêcher de souhaiter qu'elle y eut plus de droit."

Now I am quoting the language of our neighbours, I hope not soon again to become our enemies, give me leave to close this paper with a short character, by one of their critics, of an English poetess, who has long adorned, and I trust may yet much longer adorn, that private station, the nurse of talent and the guard of virtue, which the *transient* Queen Jane wisely preferred to royalty. The author of *Des Romans, et des Femmes Anglaises qui cultivent les Lettres*, says,

"Parmi les femmes poètes Anglaises qui sont nos contemporaines, la première place est due, sans doute, à Mistriss B——d, qui joint une connoissance approfondie de l'art et une tendance très morale à une véritable talent. Ses ouvrages, où l'on

peut désirer plus de chaleur et d'imagination, en offriroient peut-être davantage, si elle écrivoit dans un autre pays." *Archives Littéraires de l'Europe*. Paris, No. 80. June 1806.

Most of your readers will, I am persuaded, disapprove the *historian's* assumption of male superiority in his *au dessus du sexe*, and demur to the *critic's* exceptions, at the expence of our country.

R. B.

On two Natures in the Person of Christ.

SIR, Jan. 23, 1815.

IT was gravely said by some of the prelates at the Council of Trent, "That the schoolmen were the astronomers which did feign eccentricities and epicycles and such engines of orbs, to save the phenomena, though they knew there were no such things: and in like manner, that the schoolmen had framed a number of subtle and intricate axioms and theorems to save the practice of the church." The distinction of two natures in the person of Christ was invented to *save* the doctrine of his deity, being one of those subtleties, by means of which the same propositions may be affirmed and denied at pleasure. It will be always found, however, that such subtle distinctions rest on equivocal terms, and that we have only to detect the equivocation of the terms, to prove the absurdity of the meaning, or the absence of all meaning.

The terms Nature and Person are employed equivocally by Trinitarians: at one time they argue that there are three persons in one nature; at another that there are two natures in one person. In the one instance, the nature is the whole that comprehends the parts called persons. Each of the terms is made to extend and contract, so as to be both the greater and the lesser; both that which comprehends and that which is comprehended; or in other words, both contents and container, the whole and parts of the whole. There are three persons (it is said) in the divine nature, or in the one God; and again, there are two natures in the one person of Christ. Now as a whole must be greater than any one of its parts, the person of Jesus must be not only greater than that part called the human nature, but also that part called the divine, for it is supposed to comprehend both, or to consist of both.

A proper question on this subject is, can a human nature exist without a human person? If not, then there is a whole person of Christ without the addition of a divine nature: again, can a divine nature truly and literally exist without a divine person? If not, then there is a complete person of Christ without the addition of a human nature; and if the two be united, he has not only two natures, but two persons, and therefore two natures in one person is as absurd as two natures in one nature, or two persons in one person. Be it remembered also, that what is called the Deity of Christ is said to be the second person of the Trinity; hence it follows, that either his *humanity* is nothing, or that he himself is more than a single person, for he had (according to Trinitarianism) a complete person before he possessed humanity; and if the *man* Christ Jesus be truly a person, and if this person be united with the second person of the Trinity, then it follows as plainly as that one and one are two, that Jesus Christ is not one person but two persons.

Again, if one of the natures comprehended in the person of Christ be the second person of the Trinity, then there is a person within a person; nay a divine person is in this case comprehended in a person neither wholly divine nor wholly human, but made up of both. And if the second person of the Trinity forms part of the person of Messiah, then the Messiah must be not only more than a complete person, but greater than either of the natures or persons of which he is supposed to consist: that is, a person neither wholly God nor wholly man, must be greater, not only than man, but also than God.

It must be evident that the same mode of reasoning must be perfectly fair when applied to the Trinity. If there be three persons in God, then consequently, God is equal to all the persons, and greater than any one of them taken separately: thus God is greater than the third person of the Trinity, or Holy Spirit, and greater than the Son, the second person, and greater than the Father, the first person; that is, God is greater than himself, for the Father (it is said) is God, the Son is God, and the Holy Ghost is God.

It is unnecessary to add more, we conceive, to prove that three divine

persons in one divine essence is equivalent to three persons in one person, three essences in one essence, or three beings in one being; and that two natures in one person is equivalent to two persons in one person, two natures in one nature, or two *somewhats* in one *somewhat*, which is equivalent to absurdity.

If it be said, this is reasoning, not scripture, we reply that it is better first to reason and then to quote, than first to quote and not to reason; and that unless we bring our reason to scripture, we shall only turn scripture into absurdity.

DOULOSCHRISTOU.

SIR,

Jan. 25, 1815.

THE marriage service, as conducted by the Established Church, has of late been frequently the subject of discussion among the Protestant Dissenters; and as they have more clearly understood the nature, or been impressed by the importance, of religious liberty, has excited a proportionate degree of hesitation, as to the consistency of a compliance. These scruples have more particularly taken place among Unitarians; who are apprehensive that they depart here from their great leading principle; a part of the service being undeniably Trinitarian. They have also to observe, that their *Irish Dissenting brethren* are exempt from this obligation, by the legality of their marriages among themselves. By an Act of the Irish Parliament, Dissenting Ministers may legally perform this service; which is, of consequence, in itself legal and binding. We should conclude, therefore, that there can be no just reason for refusing it to Protestant Dissenters of the sister Island. The Quakers, also have long enjoyed this privilege.

It may indeed, be observed by some, that marriage is a civil contract. But if so, religious principles and opinions are blended with it, and a clergyman performs the ceremony. We refer your readers to the service itself for further information.

Unitarians have indeed, by a late Act been brought more immediately under the protection of law; but they persuade themselves that the Legislature will not consider them as needlessly multiplying claims with the grants they have received; but here also discover that liberality which has marked their late proceedings.

The subject may at least be submitted to the consideration of our late advocate Mr. Smith, by those who, from situation, have access to him; since, when there shall be any probability of success, no person is better qualified to bring it forward and pursue it to its completion.

In the mean time, as these are only introductory hints, it may continue to be the subject of friendly and peaceable discussion among Protestant Dissenters in general, and this particularly in your valuable Repository; to which, Mr. Editor, no one more ardently wishes a still increasing circulation and still greater success, than

Sir, your constant Reader,

A Member of the Kent and Sussex Unitarian Association.

Some Account of Cheynell's "Rise, Growth and Danger of Socinianisme."

OF Cheynell and his pamphlets we promised some account in the Memoirs of Chillingworth (ix. 211). We proceed to fulfil the promise.

Cheynell's name is preserved chiefly by its being conjoined with that of the great man above-mentioned; for, as Dr. Johnson remarks, "there is always this advantage in contending with illustrious adversaries that the combatant is equally immortalized by conquest or defeat." This remark introduces the life of Cheynell by Johnson; first printed in a periodical work, intitled *The Student*, 1751, and since collected into Johnson's Works, 8vo. Vol. xii. p. 130, &c.

Francis Cheynell was born in 1608 at Oxford, where his father practised physic. He himself entered the University at that place very early; became a probationer and then a fellow of Merton College: took the degree of Master of Arts, was admitted to orders, and held a curacy near Oxford, together with his fellowship. He grew into notice 1641, when he attempted to take his degree of Bachelor of Divinity, but was denied his grace for disputing concerning predestination, contrary to the King's injunctions. In the subsequent convulsions of the state, Cheynell declared for the Parliament and Presbytery, embraced the Covenant, was made one of the Assembly of Divines and frequently preached before the Parliament, by whose ordinance he was put into possession of the valuable

living of Petworth in Sussex. He attended the Earl of Essex, in one at least of his campaigns, and is said to have displayed great personal courage. In 1646, he was sent down on an evangelical mission to Oxford, whither also he went in the character of Visitor, in 1647; in which capacity he shewed more zeal than moderation, some of his own decrees and acts tending to his instatement in the Margaret professorship, and the presidentship of St. John's College. He manifested conscientiousness in refusing the engagement to Cromwell, and in resigning in consequence these lucrative preferments. On his resignation, he withdrew to his living of Petworth, where he continued till the Restoration, when he was ejected. After his deprivation, he lived at a small village near Chichester, upon a paternal estate, till his death, which happened in 1665.

It is singular that Johnson should have written the life of so zealous a Presbyterian; and still more singular that he should have written it with much coolness and with an evident respect for the hero of his tale. Palmer, indeed, says [*Noncon. Mem.* 2d. ed. Vol. iii. p. 325.] that the "narrative is a satire both upon Dr. Cheynell and the times," and this petulant remark is extracted, without censure, into the last edition of Neal's *History of Puritans* (iv. 420). The reader will probably judge that no great tenderness was due to the author of "The Rise, Growth and Danger of Socinianisme" and of "Chillingworthi Novissima." Dr. Kippis says truly and justly, "Cheynell's conduct was replete with bigotry. He was one of those violent Presbyterians and Calvinists of the last age, who knew but little of the true principles of toleration and candour." (*Biog. Britt.* Vol. iii. p. 517. c. 2.)

An apology is made by Calamy for Cheynell's violence on the ground of his occasional insanity; but what apology can be made for his party, who encouraged his mad bigotry, whilst it served their purposes? It is very convenient to an intolerant sect to have an advocate with an irregular mind like Cheynell's; they profit by his insane abuse, and when its ferocity draws down shame and contempt, the plea of *non compos mentis* is put forth as a shield for the reviler and his abettors.

These prefatory remarks shall be lengthened by only one more observation, which is, that Cheynell was an active member of that Assembly of Divines, who composed the creed which the Calvinistic Dissenters still regard as the standard of orthodoxy: such being the workman, what was to be expected from the work?

"*The Rise, Growth and Danger of Socinianisme. Together with a plaine discovery of a desperate designe of corrupting the Protestant Religion, whereby it appears that the Religion which hath been so violently contended for (by the Archbishop of Canterbury and his adherents) is not the true, pure Protestant Religion, but an Hotchpotch of Arminianisme, Socinianisme and Popery. It is likewise made evident, that the Atheists, Anabaptists, and Sectaries so much complained of, have been raised or encouraged by the doctrines and practices of the Arminian, Socinian and Popish Party. By Fr. Cheynell, late Fellow of Merton College. London. Printed for Samuel Gellibrand, at the Brazen Serpent in Paul's Church Yard. 1643.*" 4to. pp. 76. and Ep. Ded. pp. 8.

The work is dedicated "To the Right Honourable the Lord Viscount Say and Seale," whom Cheynell compliments on his government of Oxford, which the Parliament had put under his charge. This leads the writer to introduce himself, and to vindicate his proceedings in an affair which we should be glad to have more fully explained.

"When I was commanded by speciall warrant to attend your Honour, (deputed by both houses of Parliament for the service of King and Parliament, to settle peace and truth in the University of Oxford, and to reduce the said University to its ancient order, right discipline and to restore its former priviledges and liberties) there was notice given of a pestilent book, very prejudiciall both to truth and peace, and upon search made, the book was found in the chamber of Mr. Webberly, who had translated this Socinian Master-peece into English, for his private use, as he pretended; to which vain excuse I replied, that I made no question but he understood the book in Latine, and therefore had he intended it only for his own private use, he might have saved the pains of translating it. Besides, the Frontis-

pice of the book, under Mr. Webberlie's own hand, did testify to his face that it was translated into English for the benefit of this nation. Moreover there was an Epistle to the Reader prefixed before the booke; (I never heard of any man yet that wrote an epistle to himselfe) and therefore sure he intended to print it. Finally, he submits all to the consideration of these times of Reformation, and the Reformers have thought fit that it should be answered and published. I desired, at the first intimation, to decline the service, because it were better to confute Socinianisme in Latine; but I have since considered that

1. "The opinions of Abailardus, Servetus, Socinus, are already published in English, in a book entitled Mr. Wotton's Defence against Mr. Walker (See Mr. Gataker's Defence of Mr. Wotton), and therefore if this treatise had been suppressed, their opinions would not be unknown, for they are already divulged.

2. "The opinions being published in English without a confutation, it is very requisite that there should be some refutation of the errours published also, for it is not fit that a Bedlam should goe abroad without a keeper.

3. "If there be just suspicion of a designe to introduce damnable heresies, it is requisite that the grounds of suspicion should be manifested, especially if it be such a pestilent heresy as Socinianisme is, (which corrupts the very vitalls of church and state) it is fit the heresy should be early discovered, lest both church and state be ruined by it.

4. "The Parliament is much blamed for imprisoning the Translatour without cause: and it is much wondered at that his chamber should be searched by officers: now the cause of both will appear. The Translatour and his work were so famous, that there was notice given of his good service intended to this nation, upon notice given there was a search made, now upon search made the book being found, and the Translatour apprehended, the Parliament is rather guilty of his release than of his imprisonment.

5. "The Translatour cannot complain of the publishing of it; because (as hath been shewn) he himself intended to publish it, he submits all to these times of Reformation, and so doe

I, let the *Reformers* judge. This book belongs to your Honour, because it is but a *Prodromus* or *Forerunner* to make way for a full answer to *Master Webberlie's* Translation, and therefore I present it to you, not only because *Master Webberlie's* book was seized on by your Lordship's warrant, but because I know your Honour hath ever patronized the true Protestant religion."

Mr. Webberly is stated in p. 46, to be "a Batchelour of Divinity and fellow of Lincoln Colledge." What the book was which he had translated does not appear from Cheynell; was it the *Racovian Catechism*?

Abelard was commonly reckoned an anti-trinitarian in Cheynell's time. (See *Chewney's* ΑΙΠΕΣΙΑΡΧΑΙ, or, *a Cage of Unclean Birds, containing the Authors, Promoters, Propagators and chief Disseminators of this damnable Socinian Heresie*, added to his *Anti-Socinianism*. 4to. 1656. p. 135, &c.) Of *Anthony Wotton*, *Chewney* says, "This is the last perverse publisher of this damnable heresie, that we shall think fit to name; and who first openly professed it in England, and by manuscript pamphlets and printed books dispersed it in London; a place as much adicted to and taken with novelty, as any other whatsoever. For let the doctrine be what it will, if it smell not of novelty, it hath there, for the most part, no better entertainment than Christ among the *Gadarens*, they regard it not: from thence it was carried as a discovery of some new truth, into several places of the country, and this about forty years ago." (Idem. p. 230.)

Having denominated the Papists Philistines, Cheynell thus proceeds,

"But there are other Philistines, namely, *Arminian and Socinian Philistines*, by which church and state are much endangered, and it is the businesse now in hand to lay open their mystery of iniquity to the publique view. Wee may say to these pestilent Heretiques, as well as to malignant statesmen, Ita nati estis ut mala vestra ad Rempub. pertineant; for there are no greater statesmen in the world than the *English Arminians and Popish Socinians*; for such monsters hath England nourished as are not to be found in all Africa. Herod and Pilate, the *Romane* and the *Racovian Antichrist*, are made friends in

England, all the Grand-malignants, Arminians, Papists and Socinians are of one confederacy, all united under one head the Archbishop of Canterbury, the Patriarch or Pope of this British world."

Archbishop Laud appears in rather a singular character as the patron of Socinianism! We apprehend that the prelate would have been equally ready with the presbyter, had opportunity offered, to prove his orthodoxy, by breaking into the houses, rifling the manuscripts and securing the persons of Unitarians, haling them and committing them to prison.

At the end of the Epistle Dedicatory, which is dated, "April 18, 1643," there is this parliamentary *Imprimatur*:

"It is ordered this eighteenth day of April, 1643, by the Committee of the House of Commons in Parliament concerning printing, that this book intituled, *The Rise, &c. &c.* be printed. *John White.*"

(To be continued.)

SIR

I WAS glad to learn in your last Number, that the doctrine of the Atonement, as it has been called, is to be examined in your next volume, and I hope that your learned theological correspondents will not be backward to favour your readers with the result of their inquiries on this important question.

Before a subject like this can be properly discussed, it is necessary that the doctrine itself should be stated in the most unobjectionable manner. This is particularly necessary on the present occasion, because the advocates of this doctrine have not, especially of late, been agreed in their notions concerning it; and, consequently, different schemes, as the expression has been used, of this doctrine have been proposed. The advocates of reputed orthodoxy have, likewise, frequently eluded their opponents' arguments, by representing them as giving an unfair view of the question, and opposing what none, but the uninformed and over zealous, have either stated or defended. For these and other reasons, it is necessary, as *Ruffinus* recommended in your last Number, that the doctrine be stated correctly and fairly, after the best authorities.

With this view I shall transcribe the 11th, 12th, and 13th articles of the Church of England.

11th. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification.

12th. "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as well known, as a tree discerned by the fruit.

13th. "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but that they have the nature of sin."

I shall now make an extract or two from the Homily on Salvation.

"God sent his only Son, our Saviour Christ into this world, to fulfil the law for us; and by shedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his father for our sins, to assuage his wrath and indignation conceived against us for the same." Again: "And whereas it lay not in us that to doe," [i. e. to make amends to God] "he provided a ransom for us, that was the most precious body and blood of his own most dear and best beloved Son Jesu Christ, who (besides this ransome) fulfilled the law for us perfectly." And again: "So that now in him, and by him, every true Christian man may be called a fulfiller of the law, for as much as that which their infirmity lacketh, Christ's justice hath supplied."

The following extracts are from Archbishop Usher's Body of Divinity.

"How was our Saviour to make satisfaction for this our debt?"

"1. By performing that perfect obedience which we did owe. 2. By suffering that punishment due unto us for our sins, &c.

"What then be the parts of Christ's obedience and satisfaction?"

"His sufferings and his righteousness. For it was requisite that he should first pay all our debt and satisfy God's justice, by a price of infinite value. Secondly, purchase and merit for us God's favour and kingdom by a most absolute and perfect obedience, &c.

"But how can one man save so many?"

"Because the manhood being joined to the godhead, it maketh the passion and righteousness of Christ of infinite value; and so we are justified by a man that is God.

"Whereunto was he offered?"

"Unto the shame, pain, torment, and all the miseries which are due unto us for our sins. He suffering whatsoever we should have suffered, and by those grievous sufferings making payment for our sins."

The following is from the Helvetic confession of faith: See *Sylloge Confessionum*. Oxon, 1804.

"Christ took upon himself and bore the sins of the world, and satisfied Divine Justice. Wherefore for the sake of Christ alone, who suffered and rose again, God is propitious to our sins, nor imputes them to us, but imputes the righteousness of Christ instead of our own."

In the Belgic confession we find the following statement of this doctrine:

"We believe that Jesus Christ, the great High Priest ***, who appeared before the Father in our name to appease his anger with plenary satisfaction.*** He paid what he did not owe, and suffered the just for the unjust, both in his body and in his soul. He felt the guilt incurred by our sins in such a manner, that he sweated water and blood."

Your readers probably will deem these authorities sufficient. If any however should not be satisfied with the above, they may look into Calvin's Institutes, the Assembly's Shorter Catechism, and different bodies of divinity, published in the last and preceding century, the orthodoxy of which have not, so far as I know, been ever questioned.

From the above extracts it appears that the following things are essential

to the orthodox doctrine of the atonement :

God does not forgive sin without a plenary satisfaction to his justice.

This plenary satisfaction he receives from the death of Christ, as a substitute.

Christ fulfils the law for us, as well as suffers in our place.

All the sins of believers are actually imputed to Christ.

The perfect righteousness of Christ, active as well as passive, is actually imputed to believers.

God does not *properly* forgive sin, but receives a price equivalent to the damage of the trespass.

On this scheme, the several expressions, *the merits of Christ, satisfaction to divine justice, imputed righteousness, imputed guilt, substitution, the wrath of God*, with perhaps some others, are by no means to be understood in any *figurative* meaning, but *properly* and *literally*. Such is the truly orthodox doctrine of the atonement.

Some, unwilling to give up the doctrine altogether, have proposed notions of it different from the above; but those schemes (as they have been called) are neither truly orthodox, nor very intelligible, and the reception, which they have experienced in the Christian world, does not entitle them to much notice. It should appear that the object of the proposers of such schemes was, by giving up what is evidently absurd and unscriptural in the orthodox notion of the atonement, to retain the semblance of orthodoxy, and to discover a key for understanding the sacrificial terms which are used by the writers of the New Testament.

It will perhaps be observed that in the above account of the atonement, no notice has been taken of Dr. Magee, the great modern champion of this doctrine. But the fact is, that I could not fix on any passage where he gives a plain statement or definition of the doctrine. Whoever will look into Dr. Magee's book for plain statements on this, or indeed any other subject of controversy, will look there in vain; but, to boot, he will discover, that Doctor William Magee, Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin, and now Dean of Cork, had a very different object in view, which (let him devoutly thank

the good times in which we live) he has *partly*, and *not* partly accomplished. The following comes the nearest to a definition or statement of any thing I could find: "The great atonement for the sins of mankind, was to be effected by the sacrifice of Christ, undergoing for the restoration of men to the favour of God, that death, which had been denounced against sin, and which he suffered in like manner as if the sins of men had been actually transferred to him, &c." He likewise calls the death of Christ, at different times, *expiatory, vicarious, propitiatory, &c. &c.*

It being my only object in this communication to state the truly orthodox doctrine of the atonement, in the manner in which it has been really represented by its advocates, that in the discussion of it, its true notion may be kept clearly in view, I shall now conclude with sincerely wishing, that this subject may be dispassionately and fully considered in the future Numbers of the Repository.

I am, Sir, Yours, &c.

W. J.

SIR,

Jan. 24, 1815.

IT was with great pleasure that I read the notice, given in your last Number, that the doctrine of Atonement was to be brought under consideration in the ensuing volume, hoping that a calm and fair discussion of it will be the means of ascertaining the truth in respect to a point which has been so long and so warmly debated. It must strike every attentive reader, that the word itself is used only once in the New Testament (namely, Rom. v. 11); and that, even in this passage, in the margin of some of the larger Bibles, the word "reconciliation" seems to be recommended as more proper. The original is precisely the same with that which is translated in this very manner in 2 Cor. v. 18, 19. And the verb, from which it is immediately derived, is translated "reconcile, reconciling, reconciled," in Rom. v. 10, 1 Cor. vii. 11, 2 Cor. v. 18—20, as similar ones are in 1 Sam. xxix. 4. (Sept.) Matt. v. 24, Eph. ii 16, Col. i. 20, 21. The verb itself is a compound one. And it is observed, by the author of A Treatise on Universal Salvation (generally supposed to be Dr. Chauncey) that it properly signifies "to re-change, or

bring back again to some former state" (p. 128). When the first change in the disposition of one person towards another has been manifested by the commission of some injurious or offensive act; the re-changing of disposition in the injurious or offending party, or a return to a friendly temper and behaviour, is very properly expressed by being "reconciled to" the other. And it is the unvarying language of scripture, that the offending person, not the offended one, is, or ought to be, the person reconciled: see the above quotations. Now this "reconciliation" of the injurious or offending party to that which hath been injured or offended, is precisely what was formerly meant by the English word "At-one-ment;" and will appear to be so if the second syllable of that word is pronounced as the numeral "one." For the proof of this assertion, we may refer to Acts vii. 26, where we read that Moses, seeing two of the Israelites contending, "would have set them *at one* again," would have *at-one-d* them, would have reconciled them (literally "drovethem together unto peace." Gr. Test); an expression which may be illustrated by a saying very common, in the southern parts of the kingdom, particularly in the mouth of parents to their children, "if you do so or so, you and I shall be *two*." And since it cannot be improper to appeal to any writer as to the sense in which an English word was used in his time, I will beg leave to refer your readers to The Universal Theological Magazine, Vol. iv. p. 247, where they will see a collection of passages from Shakespeare (who flourished about the time when our present translation of the Bible was made); in which the verb "atone" most evidently means—if an active verb, "to reconcile"—if a neuter verb, "to be in a state of agreement," and the substantive "at-one-ment" as evidently means "reconciliation." Supported by such authorities, will it be presumptuous to assert with confidence, that for the word "atone-ment," in the only passage of the New Testament in which it is to be found, we ought to substitute "reconciliation?" Whether this is precisely the sense in which that word is used in the Old Testament, is a question submitted to more compe-

tent judges." This, however, may be affirmed without hesitation, that in Heb. ii. 17, we read "make *reconciliation* for the sins of the people," though, perhaps, in the Old Testament it would have been "make *atone-ment*." If these remarks should be thought worth inserting in some early Number of the Repository, they may perhaps serve as introductory to a more particular examination of the subject by some abler hand. With hearty wishes for the increasing spread and success of a publication so eminently interesting to the friends of religious inquiry and scripture truth,

I am, Sir,

Yours very sincerely,

J. T. H.

SIR,

Feb. 6, 1815.

IN page 32, of your last Number, are some remarks by Mr. Frensdorf on the Atonement, in the course of which, he states that he has found in the writings of several Unitarians, and the conversations of others, that he differs very materially from them in his views of our Saviour's character. As a friend to free discussion, the writer of this would be glad to have these differences precisely and accurately defined. This, he conceives, Mr. F. has not done, in a manner that is likely to prove satisfactory to inquirers after truth. He observes, "Whilst they (Unitarians in general) consider him merely a teacher sent from God, mighty in word and deed, I consider him as my Saviour,—as one through whom the Creator bestows the greatest of gifts to the human race." And do not Unitarians in general, regard Jesus, the Messenger of the Most High, as the instrument and medium of divine communications to mankind of the most inestimable value? Thus far, then, the difference between Mr. F. and us appears to be very far from either essential or "material." But further, he views him also "as the indispensable medium by which we enter into eternity." To this expression, understood in an unqualified sense, my views of the character of God, connected with the future destiny of the heathen world, (and all those, whose ignorance of that holy "name in which we bow" to God the Father, does not arise from wilful neglect of the means of knowledge,)

forbid me to subscribe. And to limit an expression which is thus universal would be to destroy its meaning.

Still something more definite, more tangible, is requisite in order to ascertain upon what precise grounds the discussion rests. I am perfectly of opinion, "that the inquiry into this interesting topic, may be conducted in the spirit of brotherly love;" and should be glad if Mr. F. would communicate to the public through the medium of your pages, a precise statement of the differences which exist, or are supposed to exist between him and his Unitarian friends.

The subject of the *Atonement*, properly so called, i. e. of reconciliation (*καταλλαγή*) does by no means involve that of satisfaction, and on this ground, is it not more proper were it only for the sake of distinction and perspicuity, to limit the appellation to what we consider the simple and interesting doctrine of reconciliation through Christ; and when we speak of those views which to us throw a gloomy horror over the character of the God of love, to give them the more appropriate designation, *satisfaction*?

When the *Unitarian* advocates any peculiar modification of the atonement, the controversy between him and us lies within a much narrower compass, and stands upon a far different basis.

After all, it does appear to me, that the peculiar differences which have been supposed to subsist between professing Christians, are *all* reducible to one or other of the above denominations; viz. satisfaction, or the commonly received opinion amongst Unitarians. The scheme of an *olim* antagonist of Mr. Belsham when analysed and sifted to the bottom must take its stand on one side or the other, and the motto which the author of "Lectures on the Works of Creation," &c. proposed in substance if not in words to himself in one part of his publication appears in this case beyond his own grasp:

In medio tutissimus ibis.

But lest I should seem to prejudice what is hereafter, I hope, to be discussed, I conclude,

Yours,

PHILO-BIBLICUS.

SIR,

IN the concluding Number of your last Volume you have invited communications on the subject of the Atonement. I know not whether this paper, as a preliminary to the investigation, be admissible, but I can assure you, as far as I am acquainted with myself, that I have no bias, influenced solely by the love of truth, having no party to serve. It is quite indifferent to me, what opinion prevails, so that the scriptures are permitted to decide the question. I trust, therefore, that you will not refuse to insert the well-meant, and candid remarks of persons, who appeal to those scriptures; even though your inferences and their's may not always agree. Whoever would understand for himself, and explain to others, a plain scriptural doctrine, is bound to admit, that, though a man may be commended for using those helps, which the learned in the languages and the history of the ancients employ, the appeal must after all be made, to the plain reason of that part of mankind who are no verbal critics. The scriptural propriety of the statement must be decided by common sense, for the unlearned are as much interested in the truth of scripture as any other people. The reasoning should be as plain as possible. Let us then hear what common sense has to say.

Learned men! in the *first* place, you are to prove from the letter, and spirit of the Bible, that the Atonement is a scriptural doctrine. 2d. You are to give me entire satisfaction, that the explanation you offer is consistent with the nature of things, and the attributes of God, as I read them in the book of nature, and in the scripture. 3d. You cannot expect that I can believe any thing which is not proved. 4th. You are not to appeal to the passions, but to the understanding. And 5th, if you tell me that a doctrine is above the comprehension of the multitude, or that, it is a mystery to be believed, but not explained, or that, a great deal of learning and talent are necessary to understand it, or that, an immediate influence from God, (which but few are favoured with) is wanted to enable me to believe it, I reply, in the name of common sense, by the following plain questions, Is the doctrine revealed at

all? Where is it revealed? To whom is it revealed? What is the penalty of rejecting it?

As the *sacrifices* offered to God by the patriarchs and enjoined by the Mosaic dispensation have been represented as expiatory and typical, and some of them expressly intended to represent, not only the *death* of the Messiah, but also the *end* for which he died; namely, as is commonly taught to satisfy the wrath of God, we shall begin our inquiries, by endeavouring to understand their true nature: and we would hint to your readers, that some things will be submitted as plausible conjectures *only*; others, and those the most interesting, will be asserted as *facts*, on the ground of scriptural evidence; deductions, inferences, and explanations, will of course arise out of these facts, and they will be cheerfully offered (as they have been fairly made to the best of the writer's ability) to the plain understandings of sincere Christians of every denomination.

That sacrifices were offered to the Deity from the earliest ages all history testifies, but it is not clear that animals were slain in sacrifice in the first age of the world, nor can it be proved by scriptural authority, that any such were enjoined at that time. The first offerings were probably nothing more than what are called in the Levitical law *thank-offerings*; I think there is no proof to the contrary in either sacred or profane history. The poet Ovid, that collector of old traditions, as well as heathen fables, says, *lacte mero veteres usi narrantur et herbis, sponte sua signa terra ferebat*. And it is likely that while the inhabitants of the world were but few, their food was not the flesh of animals, but the fruits of the earth, this appears to have been the food of the first parents of men, it is therefore probable that in those days bloody sacrifices were not offered, and if so great a portion of the inhabitants of India have in all past ages abstained from animal food, occupying, as they are supposed to do, the original seat of mankind, we have then an instance of the continuance of this custom to this day, by millions of the human race.

If we take the scriptural account of the first ages of the world literally,

we must believe that God did, by some visible and audible medium, make his presence obvious to mankind in those ages, and that it was so is very probable, because no man could acquire ideas of God, truth and duty, without adequate means of instruction, and though natural religion might teach the existence of Deity, some of the duties which we owe to him, to ourselves and to one another, yet I think the state of the heathen world, after they had lost by their crimes just ideas of God, and degenerated into idolatry, proves that there is much of God and of duty, and the means of happiness, which cannot be known, except by revelation: if this be a mistake, it would be difficult to prove the necessity of such a revelation, and if *ever*, it was *always* necessary, and never more so than in the infancy of knowledge, while language was barren, because ideas were few, and arts unknown. I am speaking of such a revelation only, as was adapted to the then existing circumstances of the world. The art of language is one of the most valuable discoveries made by man; it must have been perfected by degrees, as ideas increased, and if not taught as to its first principles, by the Author of our being, it is one of the highest proofs of the grandeur and excellence of human nature. I conceive then, that the parents of the world, very likely by divine instruction, had methods by which they acknowledged their dependence upon, and obligations to their Creator. Here seems to be the origin of worship and sacrifice; a sacrifice was an act, speaking the language of gratitude, adoration and praise. As Hosea expresses it, "We will render thee the *calves* of our lips;" and that this was the idea of St. Paul is, I think, evident from his exhortation, Rom. xii. 1, "render your bodies a living sacrifice to God, holy, acceptable."

Several of the sacrifices offered to God *after* the patriarchal times, seem to have been refinements on the simple original idea, and in after ages that idea was almost lost, together with the knowledge of the true God, by the far greater part of mankind; certainly the Egyptians, Greeks and Romans, considered many of their victims in the light of vicarious sacrifices, but that the enlightened among

the ancient Jews did so, will admit of serious doubt; indeed I hope to bring proof from the scriptures that they did not. Significant actions were employed in the early ages to express what language in its infant state could not; hence the language of signs, figures and metaphor, the Egyptian hieroglyphic, and much of the Jewish ceremonial. Certainly the more remote the era the more figurative the language; this is evident from the most ancient Jewish and Indian sacred books, it is therefore very likely that all the various kinds of sacrifices, as well heathen as Jewish, originally spake a language which soon became obsolete, and which was expressive of the heart and mind of the worshipper; and it is equally likely that this language referred to past circumstances, not to events still future. I would at once appeal to common sense, to know what analogy there is between the sacrifice of an animal, and the future deliverance of the world from death, sin and misery, by the Messiah? There is nothing in Gen. iii. 15, about the sacrifice of Christ, nor is there the least hint of this sort in any part of the Bible before the prophet Isaiah; nor can that figurative chapter, Is. liii., be interpreted to mean any such thing as that God's justice was satisfied, or his law honoured, by a most foul and unnatural murder; or as some explain it, a wilful and deliberate suicide, as Christ's death must have been, if he had power to avoid it, without the sacrifice of a good conscience.

Fire and water were elements considered by the heathen as the creative and destroying principles of the universe; they were worshipped as deities. Fire was adopted by the Jews (for they did not invent the idea) as the symbol of God, and this notion of the divine nature seems to be one of the earliest of which we have any record. That animal sacrifices were consumed to ashes as an appropriate way of offering them to the Deity, is an undisputed fact; and that in some instances in the early Jewish history, God (by the agency probably of lightning) kindled the flame upon the altar, as expressive of his acceptance of the offering and the worshippers, no one will deny; but that this fire, either produced by common or uncommon means, expressed God's wrath, either

against the offender or the sacrifice, is more than common sense can admit. However, it was a very ancient belief that a creature struck by lightning, was a favourite of the gods. Elijah was taken up to heaven in a chariot of fire.

Let us now proceed to consider the accounts we have of sacrifices in the Jewish scriptures. And here I fear not to assert, that *all* the offerings there recorded, from the beginning to the end of Genesis, certainly refer to past events, they had nothing to do with futurity, nor had they any meaning but what we have already advanced. But let us turn over the sacred pages. The first sacrifices which are recorded are those of Cain and Abel: here let me remark what a fine lesson this portion of ancient history afforded the world, and especially the children of Abraham, a ferocious people in a barbarous age, fond of a splendid ritual, and expensive sacrifice, but very deficient in morals and humanity. The book of Genesis seems to have existed long before the rest of the Pentateuch; it probably was an extract, or an abridgment modernised, of the original journal of the world, preserved by Noah and his family, either in the form of oral tradition or writing. And if the murder of Abel originated in a *religious controversy*, as some of the Jewish writers say, then this lesson was calculated to convey the most important truth, to a people who were too ready to substitute their ceremonial for the duties of moral obedience, and to consider themselves the favourites of heaven, on account of the number and order of their sacrifices. We read, Gen. iv., that these brothers offered the first fruits of their labours to God, Cain, as an husbandman, his corn—Abel, as a shepherd, the fatlings, that is, the best of his flock. God accepted Abel's, and rejected Cain's; Cain was highly incensed; God condescends to expostulate, and thus he addresses him, ver. 6th. "Why art thou wrath, and why is thy countenance fallen? If thou *doest well*, shalt thou not be accepted? and if thou *doest not well*, sin lieth at the door." Here is nothing about the destruction of the offering, either by fire, or in any other way; nor is any reason assigned, why one offering was not *itself* as acceptable to God as the

other. The spirit and character of these two brothers made all the difference; nor does the text authorize us to imagine that Cain's offering was rejected for any other cause than that he had *not* done well; or in other words, that sin (a guilty conscience) lay at the door like the dreadful "cherubim at the east of the garden of Eden, with the flaming sword which turned every way, to keep the way of the tree of life."

The next sacrifice of which we read, is recorded in the viiith of Gen. ver. 20., "And Noah builded an altar unto the Lord and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a *sweet* savour, &c." Here is the first account of the destruction of a victim, nor does this by any means appear to have been typical of any thing future, but from the connexion, it evidently had reference to things past: Noah "had done well;" he had escaped the ruin of the world, his offering was accepted, "the Lord smelled a *sweet* savour," that is, God approved of his character and worship, noticed his gratitude, answered his prayers. These are, I think, the only instances of sacrifice before the days of Abraham.

We come now, therefore, to the life of that great and good man, of whom we read, Gen. xii. ver. 7, 8, that he builded altars and called upon the name of the Lord. Again, chap. xiii. and xviii., Abraham built an altar in the plain of Mamre. In these instances of altars and worship there is no mention of sacrifice; they were, I suppose, pillars of memorial, like our druidical remains, the most ancient fragments of antiquity existing, sacred indeed to religious purposes, as it is likely the Tower of Babel was, but not necessarily altars for the burning of animal victims; as nothing of this is hinted at in these passages, nothing farther can be understood. In Gen. xiv. chap. we have an account of the interview of Abraham with Melchisedec the priest of God, probably, (and if the Jewish and Indian traditions are to be believed) Shem the son of Noah, to whom Abraham presented "*tythes* of all;" these tythes were free-offerings to God, as a grateful acknowledgment for the victory over the kings, as is plain from verses 19 and 20.

In the next chapter is a remarkable account of a covenant ceremony, which ceremony seems to have been common among the Gentiles in those times. Jeremiah speaks of such an one, Jer. chap. xxxiv. 18. This custom of dividing the victim, a most significant one, is well known in profane authors; it spake a strong language, and in this instance of Abraham it is plain that God saw fit to take the usual and well-understood method of entering into covenant with him; but by what sort of straining can this account be construed into a sin-offering, or to have reference to any future circumstance? It was an answer to his request made in the 8th verse of this chapter. The ceremonies were accompanied by the promise of continued favours, but they themselves only represented things present and things past, God's covenant with Abraham. Call, therefore, this ceremony by what name you please, it was far enough from being a sin-offering, there was nothing in it of an expiatory nature; it was significant, well adapted to express the *oath* and fidelity of a covenant, which I think might easily be proved, but this would be foreign to the subject of this paper. Your readers may, if they please, consider the account in the xviiiith of Gen. in the light of a burnt-offering upon the altar of urbanity and hospitality, a reasonable service acceptable to God and man!

The next instance of an offering by the hands of the father of the faithful, is that amazing one Gen. 22d chapter; here we have an instance of the substitution of a ram for a child; but there is nothing in this chapter that gives us any reference to *future* things, either as a sin-offering or a type. God, indeed, says, ver. 18., "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Abraham's faith, devotion, obedience and gratitude, were highly approved of God, ver. 16, "by myself have I sworn, saith the Lord, for, because thou hast done this thing and hast not withheld thy son, thine only son, that, in blessing I will bless thee." The intention of God in this dreadful trial, is plainly evinced, ver. 12., "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." It

was merely to put to the test the man's faith, sincerity and devotion. This part of Abraham's history naturally gave rise to the proverb, ver. 14., "In the mount of the Lord it shall be seen;" that is, as I understand it, dark providences and heavy trials shall all be cleared up and explained to those who, like Abraham, rise to God in the path of duty, and where the cloud seems most awfully dark and threatening, the believer has only to press on and mount upwards, the path lies before him; while in the plains and all below him, fogs, darkness, obscurity and dangers, abound, on the mount of God, light, truth, deliverance, triumph and glory, reside: Jehovah-Jireh—all is right. Pardon this digression.

In the 26th chap. and 25th ver., we read that "Isaac built an altar at Beersheba, where God appeared to him, and there called upon the name of the Lord." No account here of any sacrifice; this altar therefore, was a pillar of memorial; such plainly was the stone at Bethel, Gen. xxviii. ver. 18., raised by Jacob in memory of his vision at that place. In Gen. xxxi. 51, and connexion, is another instance of a covenant accompanied by memorials, a sacrifice and a feast upon mount Gilead; here is no sin-offering, nothing alluded to of a typical nature: it was a covenant sacrifice of peace, a family feast of reconciliation, an act of thanksgiving to God by the parties. At the end of chap. xxxiii. of Gen. another instance of these altars, pillars erected by Jacob on his newly-purchased ground, a memorial of his right to the possession and an expression of his gratitude to God. Such also evidently, was that altar recorded, Gen. xxxv. iii., "I will make at Bethel an altar to God who appeared to me in the day of my distress." Accordingly we are told, ver. 7., that he built an altar, &c. because there God appeared to him. Again, ver. 14., "And Jacob set up a pillar in the place where God talked with him, even a pillar of stone, and he poured a drink-offering thereon, and he poured oil thereon." This pillar then, was an altar, an expression and memorial of the patriarch's devotion and gratitude. Gen. xlv. 1., "Israel took his journey to Joseph his son in Egypt, &c., and came to Beersheba and offered sacri-

fices to the God of his father Isaac." Here is plainly reference to former, not future events. Jacob had found his long-lost son, his sacrifices were expressions of gratitude, dependence and devotion, they were offered to the God of his father Isaac, that God who appeared to him many years before at this place, when he was leaving that good father, where he vowed (chap. xxviii. ver. 20), saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee." The patriarch had now revisited the place, after many years' absence and many afflictions, and his beloved Joseph was yet alive. This is the last account we have of sacrifice in the book of Genesis, and I think that your enlightened and unprejudiced readers will see that there is not one instance of a sacrifice typical of any thing future, nor of one sin-offering, or expiatory sacrifice, in the whole book; so that from the creation to the flood, and from the flood to the death of Jacob and of Joseph, "and of all his brethren and all that generation," there is neither precept nor example, recommending any such thing; nor is there the most remote intimation, that such an idea had entered the heads of any of those men whose lives and actions are recorded in that history. Typical sacrifices offered by the patriarchs are the inventions of schoolmen, to support the profitable dreams of fanatics. B. S.

[To be continued.*]

SIR, *Birmingham, Feb. 4, 1815.*
THE Supplementary Particulars to the "Historical Account of the Students educated at Warrington," which you favoured with a place in your interesting Miscellany of last December, [IX. 771.] should have been accompanied with the following article; but it escaped my attention at the time: you will permit it to offer itself for a corner in a

* We shall be obliged to our Correspondent to favour us with the continuation as early as possible. ED.

subsequent number. Its design is to correct a statement in the Ninth Volume, p. 266. There your very respectable Correspondent, who transmitted the "Account," speaking of Dr. John Prior Estlin, says, "That on Mr. Wright's resignation, *i. e.* of the pastoral office at Lewin's Mead, Bristol, and his being called to the pastoral office in 1778, he was ordained." This, I must be allowed to say, is inaccurate; Mr. Wright never did resign that office, but was the colleague of Dr. Estlin till his death: as will appear from the following passage in the Doctor's Funeral Sermon for Mr. Wright, from Heb. xiii. 7., on May 14, 1797:

"It has pleased the sovereign Disposer of all events, in whose hands our breath is, and whose are all our ways, to deprive me of my revered colleague and friend, with whom I have spent SIX AND TWENTY YEARS, in the service of this congregation, with uninterrupted harmony: and the painful task now devolves upon me of addressing this society as a family of mourners."

I remain, Sir,

Your's respectfully,
JOSHUA TOULMIN.

SIR, Hackney, Feb. 5, 1815.
YOUR correspondents *Chiron* and *Thomas*, whose letters appear in the last number of your Repository, (p. 25.) are, in my opinion, justly chargeable with the misconduct which they have unjustly charged upon every one who glories in the *Cross of Christ*, and who is thoroughly persuaded that to revealed religion we owe our best enjoyments in this life, and the only rational and clear prospect of the noblest enjoyments in eternity. Neither of your correspondents "fights fairly," and I submit it to your readers, whether misrepresenting almost every man who writes in favour of Christianity, holding him up to the world as a coward "continuing to provoke fettered antagonists," is not, if not arrant cowardice, something worse—gross misrepresentation.

This is the first time I have ever heard that modern "Infidels had their hands bound behind their backs, or were threatened with fine, tortures, imprisonment, perhaps death, if they uttered a syllable;" that a great gag was put into their mouths, followed

with the exclamation of the gagger, "Now let us hear what you have to say." What, Sir! have our Bolingbokes, Humes, Gibbons, Voltaires, Volneys, or, to descend to living writers, our Godwins, Burdons, &c. &c.* been "bound, threatened with death, imprisoned, fined, tortured, gagged!" or has any one of this description, so far from suffering death, had a hair of his head injured in consequence of his attacks on Christianity, or (I allude to Mr. Hume) on the being of a God? No, Sir; the whole of the matter, and which has occasioned all this lamentable wailing is, in the course of half a century some two or three miserable individuals, whose ignorance or wilful misrepresentation, whose abuse and ribaldry, when attacking Christianity and its Author, might have been very safely consigned to that contempt they most justly merited, have been imprudently, unjustly, and most contrary to the letter and spirit of genuine Christianity, persecuted by fine and imprisonment. These two or three individuals ought, however, in fairness, to be cited, rather as exceptions to the general practice, than as proofs that *all* Infidels were so "bound, gagged, fettered," &c. &c.

But Chiron exclaims, "Don't tell us that this conduct is contrary to the precepts and spirit of Christianity: what! my Lord Ellenborough, Lord Erskine, Sir Vicary Gibbs, and Sir W. Garrow are undoubtedly Christians! You cannot deny it, or if you should, you will not be believed, for we know them by their fruits."†

* The infidel writings of Voltaire and Volney have been translated and very liberally circulated in this country. Mr. Burdon appears to glory in his disbelief and contempt of Christianity, and has expressed himself very freely on the subject of the being of a God, in his own writings, and in various periodical publications; and yet, I will venture to predict, he may proceed, without any fear of interruption from the civil power, till he is heartily tired of his hopeless task.

† Whether Lord Erskine ought to rank with the Christian state-persecutors above-named, may admit of doubt. It is true, that in the hurry of his professional engagements, and in one unhappy moment, he accepted of a brief as counsel against the publisher of the Second Part of "Paine's Age of Reason;" but, as if not perfectly easy when reflecting on his own conduct, he, shortly after the conviction of the offending

Here we have another specimen of that unfairness, if not "cowardice," which so often distinguishes Infidels! Why did not Chiron give his own frank opinion, whether these statesmen are Christians, in the New Testament sense of the word; or whether they were known by the fruits of genuine Christianity, as justly as beautifully represented by the apostle James (chap. iii. 17.) "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." It is, indeed, curious to observe, that modern Infidels seem to follow the example of the ignorant and prejudiced Jews in forming their opinion respecting the Messiah, "Have the rulers or the Pharisees believed on him?" Christians, who examine and judge for themselves, have no occasion to appeal to fashionable court-lawyers, or time-serving or passionate judges, as to what constitutes Christianity.

But allowing, for the mere sake of the argument, that our modern statesmen are *bonâ fide* Christians; did it never occur to Chiron, that there are different degrees of light and knowledge in the minds of Christians; that there are many who do not enter into the spirit of their profession; and that the numerous inconsistencies abounding in the world of professing Christians, form no argument against the system itself? Every one can perceive the force of this mode of reasoning, when applied to other subjects. What should we say to the man who would charge the mistakes and abuses of many who have called themselves friends to liberty, on the glorious system itself!

Your correspondent Thomas, commences his attack on the friends of Christianity, with an insinuation

party, proposed to the society of persecutors by which he was employed (amongst whom it is sad to read the names of Mr. Wilberforce and Dr. Porteus, late Bishop of London), that as the end of preventing the farther circulation of the offensive pamphlet was answered, whether it might not most properly display a Christian spirit, to decline bringing up the prisoner for judgment: but these *Christian* persecutors resolved "not to interfere in any way," in arresting the course of justice; on which Mr. Erskine returned his brief, and withdrew from the dishonourable cause!

against "Mr. Whitbread and others, for their speeches about the Spanish Inquisition, and their universal silence about the English one." As to the "others" alluded to, as their names are not mentioned, nor their speeches quoted, it is impossible to reply to secret insinuations; and as to what the writer means by the "English Inquisition," we are equally left in the dark; but if he means to affirm, that Mr. Whitbread has not frequently expressed his abhorrence of intolerance in every shape, he discovers his own ignorance. Many of your readers, I doubt not, as well as myself, have been enlightened and charmed by the energetic reasoning and first-rate eloquence of that distinguished senator, on various occasions, in favour of unlimited freedom in religion. But such is the real or affected blindness of Thomas on this subject, that "he can hardly tell which of these circumstances," the conduct of persecutors, or that of the uniform opposers of persecution, "appears," to him, "the most shocking;" and he will not express his "deep detestation and horror, at the proceedings" of Mr. Whitbread and others, "that being impossible!" The best advice I can give him in this lamentable case is, that when the horrific ideas to which he appears to be so unfortunately subject, again take possession of his brain, he would "screw" up all his courage, and endeavour to expel them in the language of Macbeth--

"Hence — horrible shadows! — Unreal, mockery, hence!"

But what Thomas wishes you, Sir, particularly to notice is, "The cruelty, the baseness, the detestable cowardice, while things are in this situation, of writing defences of the Christian religion, of challenging its adversaries, provoking them to the combat, when it is known the more strong and unanswerable their arguments may be, the more certain will be their personal ruin!"

Here, Mr. Editor, I trust I shall be excused for affirming, that a more gross and unfounded calumny was never cast on the defenders of Christianity, than by the author of the above paragraph. The plain truth is, that the greatest, the strongest, as well as the most sarcastic effusions against Christianity, have been suffered to be published, for this half

century past, without interruption: it is only the most ignorant, the most stupid, the most abusive and malignant, which have been, very foolishly, I allow, singled out for persecution. Will any man of common sense, and I had almost said common honesty, pretend to compare, with respect to ability, the despicable trash of the "Age of Reason," or "Ecce Homo," with the effusions of the distinguished writers I have just mentioned? No, Sir, Christians who have examined for themselves, honestly and impartially, are convinced that there is nothing "strong or unanswerable" in the arguments of Infidels, revilers or scoffers, of any class: and still farther, that the arguments for Christianity are "so strong and unanswerable," that those who have a fair and full opportunity of examining them, would do well seriously to ponder their reasons for rejecting it; and whether the language of the great Author of Christianity is not deserving their most solemn reflection.—"This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

Your correspondent Thomas, with wonderful candour, hopes and believes that Unitarians in general "are not more approvers than parties in such [persecuting] transactions." Now, Sir, I hope it will add to his satisfaction, when I assure him, that many amongst almost all sects of Christians, disapprove of such folly and wickedness united, equally with Unitarians. The weapons of a Christian's warfare are not carnal but spiritual; and these, wherever they are not blunted or spoiled by statesmen, will be found as they were in the days of the primitive Christians, to be fully sufficient for the purpose of pulling down the strongest holds of ignorance, idolatry, infidelity and vice.

But Thomas is displeased that they [the Unitarians] have made "no exertions to remedy this case" (the prosecution of the author of "Ecce Homo"). What exertions, I demand, could they make? The unhappy author had the able assistance of Mr. Brougham; but the Unitarians, with other denominations of Christians, have done much more than merely exerting themselves in any particular case; and if the Infidel or sceptical

readers of your Repository have passed over unregarded the various manly and spirited resolutions on the subject of religious liberty, and the repeated petitions to both houses of Parliament for the repeal of *all* penal laws in matters of religion, therein recorded, and are determined to represent the petitioners as "cowards," indifferent to the subject, the only reply such misrepresentation deserves is the well-known adage, "None so blind as those who won't see!"

As to the declaration of Mr. W. Smith, "That as Christians, the Unitarians have no farther toleration to wish for," it may admit of different interpretations; but as the declaration is thus loosely referred to, without acquainting us with the occasion on which it was made, it is only necessary to reply, that Mr. W. Smith is not considered as an unerring guide by either Unitarian or other denominations of Christians; and that they by no means consider themselves as responsible for any of his supposed or real inconsistencies. They feel due respect for his occasional exertions in the grand cause of religious liberty, but are no more required to reconcile all his declarations on this or any other subject, than they are his well-known and constant attendance on Unitarian dissenting worship in London, with his equally well-known and constant attendance on the established Athanasian Trinitarian worship in the country.

Your correspondent Thomas is "sure that any man of a free and generous spirit must scorn the conduct of those who are writing defences of the Christian religion," &c. To this declaration, the offspring of Infidel ignorance and bigotry, I with equal confidence affirm, that the Christian who "knows in whom he has believed," who has carefully examined the evidences, and has experienced the efficacy of Christianity; who is persuaded that it has the most beneficial tendency to promote the best interests of mankind; who has felt its support in the hour of severe trial; and who, believing its doctrines, following its precepts and living on its promises, can look on the grave with tranquillity, and welcome eternity as the completion of his hopes and wishes; I am "sure" such a Christian must despise that conduct which may

display indifference or lukewarmness on such a subject, or who will not be at all times ready by conversation, by the press, and above all by his example, to give a "reason for the hope that is in him," and to "count all things but loss for the excellency of Christianity." If such conduct constitutes "cruelty and baseness," and we are on this account to be held up to the world as "cowards, whose conduct," in defending Christianity, is "so shocking that it is impossible for language to be found sufficiently expressive of the deep detestation and horror" of Infidels: if this is to be *vile*, I most ardently hope our resolution will be, *yet to be more vile*; * and that the universal, the firm reply of the defenders of Christianity will be, "We know and are *sure* that Jesus is the Christ, the Son of the living God, and that he only has the words of eternal life."

Let the vain world pronounce it shame,
And fling their scandals on thy cause,
We come to boast our Saviour's name,
And make our triumphs in his cross.

With joy we tell the scoffing age,
He that was dead has left his tomb;
He lives above their utmost rage,
And we are waiting till he come.†

BENJAMIN FLOWER.

P. S. Just as I had finished my letter, I received a piece of information, which I cannot but take the earliest opportunity of conveying to your correspondents Chiron and Thomas, in hope of its somewhat calming the agitations of their troubled hearts. Infidels, instead of "having their hands tied behind their backs," and in spite of "threats of fine, tortures, imprisonment and death," or of "great gags being thrust into their mouths," are opening a new battery against Christianity. In the prospectus of a periodical work, shortly to make its appearance, "The disciples of nature, the followers of Pyrrho, and every class of Latitudinarians," are invited to "favour the Editors with their sentiments." Chiron and Thomas may therefore, with due courage, bring forth all their "strong and unanswerable arguments" against the Christian system; and, I am "sure," if they confine themselves to argu-

ments of such a description, they will be most cordially welcomed by the Editors, and equally "sure" they will not be any great intruders on the patience of their readers!

SCRUTATOR sympathizes with those Unitarian ministers, who may most emphatically say, "If in this life only we have hope, we are of all men most miserable." They were evidently not actuated by the love of the world to engage in their profession, but by the love of truth, and by their firm belief in the pure doctrines of the gospel. The money which was expended on their education would have been sufficient to introduce them into trade, in which they might have succeeded as well as their neighbours. Besides, they sacrificed all that they possessed, and all the property of their wives in propagating what they believed to be divine truth. They were never chargeable with concealing or contradicting their uniform sentiments. They passed through many difficulties, in persevering in their ministry, without being moved by the enmity and malicious clamour of the orthodox, or the trimming instructions of some who called themselves their friends, and continued to old age in enforcing upon their audiences the love of God and of their fellow-creatures, and an unreserved submission to all the doctrines of Christ. Is it not hard then, that they should be left destitute, and forced to relinquish their ministry, at a time of life, when they could not apply to any secular calling, for copying the example of Christ in declaring that there is only One True God, the Father of all? And is it not strange and wonderful, that those who call themselves Unitarians should totally neglect them? Much money is expended in training up young men to be Unitarian ministers. This is well done. But, would it not be equally laudable, to make some provision for those who have spent the whole of their lives in advancing this doctrine, and not suffer them to perish, or languish in extreme want and wretchedness?

Bibliotheca Peirsoniana.

THE literary world are much amused with a catalogue of the Library of the Rev. Thomas Peirson, D.D. Senior Minister of the Established English

* 2 Sam. vi. 22.

† Watts.

Church, in the city of Amsterdam. Meaning to sell his books by auction, Dr. Pierson gives a *Catalogue Raisonné* of them, which he announces "as a perpetual Vade Mecum, for young clergymen and students in divinity." While we lament the necessity which drives a learned man to part with his books, we cannot but censure the vanity, the want of judgment and the indelicate puffing which appear in the pages of the catalogue.

Under the article (No. 913), "Priestley's History of the Corruptions of Christianity, is the following Note:

"This book was burnt by the hands of the common hangman, in the city of Dort, Province of Holland, Anno 1785—a piece of intelligence communicated by me to Dr. Priestley, in the Hotel, where I lodged in Birmingham, in a conversation I had the pleasure of having with that extraordinary man, a few weeks after that event. Having asked me with much earnestness, how he would be received in Holland, were he to appear there, I told him, I did not exactly know how they might treat the original, but that he himself might be able to determine that point, when I had told him that he had been burnt in effigy at Dort, a few weeks before I left Holland—a person's writings being often received as a picture of his mind, the burning of his *Corruptions* might be easily considered as burning *himself in effigy*. He deplored our ignorance and blindness.—A greater philanthropist I never met with.—Should the *Refutation of Calvinism* ever find its way to Dort, that celebrated *Inquisition for Arminianism*, I am apt to think it would share the same fate with Priestley's "Corruptions of Christianity," and that Jack Ketch would make much shorter work with it than the Drs. E. Williams and Thomas Scott." (p. 111.)

The Bishop of Lincoln's book, here alluded to, appears to have disturbed Dr. Pierson's mind exceedingly, when he was preparing his catalogue for his auctioneers, who must somewhat wonder at the theological comments tacked to some of the articles.

History of the Civil Wars of France," described in my last paper, forming together a suitable introduction to the "Henriade." The author remarks that "we have in every art more rules than examples, for men are more fond of teaching than able to perform." He adds, that "there are more commentators than poets, and many writers who could not make two verses, have overcharged us with voluminous treatises of poetry." In his opinion, "'tis no wonder if such lawgivers, unequal to the burthen which they took upon themselves, have embroiled the states which they intended to regulate." P. 37.

The Essayist treats the critics very freely through the succeeding pages, and concisely decides that "an Epic Poem ought to be grounded upon judgment, and embellished by imagination," and that "what belongs to good sense belongs to all the nations of the world." P. 40. Of Homer and Virgil he says, "we should be their admirers not their slaves," and that "our just respect for the ancients proves a mere superstition, if it betrays us into a rash contempt of our neighbours and countrymen," for "we ought not to do such an injury to nature as to shut our eyes to all the beauties that her hands pour around us in order to look back fixedly on her former productions." P. 46. He mentions the subjects now at the command of an epic poet, but which were unknown to the ancients, "the invention of gunpowder, the compass, printing," and "so many arts besides new emerged into the world," which "have altered the face of the universe." P. 45.

Proceeding to describe "the epic writers in their respective countries from Homer down to Milton," Voltaire professes that he can "but faintly touch the first lines of their pictures," and modestly requests the reader to look with some indulgence on the diction of this Essay, and pardon the failings of one, who has learned English but one year, of one who has drawn most of his observations from books written in England, and who pays to the country but part of what he owes to her." P. 47.

I reluctantly pass over the series of epic poets, before Milton, yet, I apprehend, I cannot render this paper more interesting than by quoting, almost entire, the Critique on our coun-

Book-Worm. No. XVIII.

SIR, Feb. 5, 1815.

VOLTAIRE'S "Essay on Epic Poetry" immediately follows "The

tryman, "the last in Europe who wrote an Epic Poem;" Voltaire's "intention being not to descant on the many who have contended for the prize, but to speak only of the very few who have gained it in their respective countries." P. 103.

"MILTON, as he was travelling through Italy, in his youth, saw at Florence, a comedy called 'Adamo,' writ by one Andreino, a player, and dedicated to Mary de Medicis, Queen of France. The subject of the play was the 'Fall of Man;' the actors, God, the Devils, the Angels, Adam, Eve, the serpent, death, and the seven mortal sins. That topic so improper for a drama, but so suitable to the absurd genius of the Italian stage, (as it was at that time,) was handled in a manner entirely conformable to the extravagance of the design. The scene opens with a Chorus of Angels and a Cherubim thus speaks for the rest: 'Let the rainbow be the fiddle-stick of the fiddle of the heavens, let the planets be the notes of our musick, let time beat carefully the measure, and the winds make the sharps,' &c. Thus the play begins, and every scene rises above the first in profusion of impertinence. Milton pierced through the absurdity of that performance to the hidden majesty of the subject, which being altogether unfit for the stage, yet might be (for the genius of Milton, and for his only) the foundation of an *epick* poem. He took from that ridiculous trifle the first hint of the noblest work, which human imagination hath ever attempted, and which he executed more than twenty years after.

"What Milton so boldly undertook, he performed with a superior strength of judgment, and with an imagination productive of beauties not dreamed of before him. The meanness (if there is any) of some parts of the subject, is lost in the immensity of the poetical invention. There is something above the reach of human forces to have attempted the creation without bombast, to have described the gluttony and curiosity of a woman without flatness, to have brought probability and reason amidst the hurry of imaginary things, belonging to another world, and as far remote from the limits of our notions, as they are from our earth; in short, to force the reader to say, 'if God, if the angels, if Satan

would speak, I believe they would speak as they do in Milton.' I have often admired how barren the subject appears, and how fruitful it grows under his hands.

"The 'Paradise Lost' is the only poem wherein are to be found, in a perfect degree, that uniformity which satisfies the mind, and that variety which pleases the imagination: all its Episodes being necessary lines which aim at the centre of a perfect circle. Where is the nation who would not be pleased with the interview of Adam and the angel? With the mountain of vision, with the bold strokes which make up the relentless, undaunted, and sly character of Satan? But, above all, with that sublime wisdom which Milton exerts, whenever he dares to describe God, and to make him speak? He seems indeed to draw the picture of the Almighty as like as human nature can reach to, through the mortal dust in which we are clouded.

"The Heathens always, the Jews often, and our Christian priests sometimes, represent God as a tyrant infinitely powerful. But the God of Milton is always a Creator, a Father, and a Judge; nor is his vengeance jarring with his mercy, nor his pre-determinations repugnant to the liberty of man. These are the pictures which lift up indeed the soul of the reader. Milton, in that point, as well as in many others, is as far above the ancient poets as the Christian religion is above the Heathen fables.

"But he hath especially an indisputable claim to the unanimous admiration of mankind, when he descends from those high flights to the natural description of human things. It is observable that in all other poems love is represented as a vice, in Milton only 'tis a virtue. The pictures he draws of it are naked as the persons he speaks of, and as venerable. He removes with a chaste hand, the veil which covers every where else the enjoyments of that passion. There is softness, tenderness, and warmth without lasciviousness. The poet transports himself and us into that state of innocent happiness in which Adam and Eve continued for a short time. He soars not above human, but above corrupt nature; and as there is no instance of such love, there is none of such poetry.

"It is an easy and a pleasant task to take notice of the many beauties of Milton, which I call universal. But 'tis a ticklish undertaking to point out what would be reputed a fault in any other country.

"Milton breaks the thread of his narration in two manners. The first consists of two or three kinds of prologues; which he premises at the beginning of some books. In one place he expatiates upon his own blindness; in another he compares his subject, and prefers it to that of the *Iliad*, and to the common topics of war, which were thought, before him, the only subject fit for epic poetry; and he adds, that he hopes to soar as high as all his predecessors, unless the cold climate of England damps his wings. His other way of interrupting his narration, is by some observations which he intersperses now and then, upon some great incident, or some interesting circumstance. Of that kind is his digression on love in the fourth Book.

Whatever hypocrites austere talk
Defaming as impure, what God declares
Pure, and commands to some, leaves free
[to all,
Our Maker bids increase; who bids ab-
[stain
But our destroyer, foe to God and men?
Hail wedded love, &c.

"As to the first of these two heads, I cannot but own that an author is generally guilty of an unpardonable self-love when he lays aside his subject to descant on his own person: but that human frailty is to be forgiven in Milton; nay, I am pleased with it. He gratifies the curiosity it raises in me about his person. When I admire the author I desire to know something of the man; and he whom all readers would be glad to know, is allowed to speak of himself. But this, however, is a very dangerous example for a genius of an inferior order and is only to be justified by success.

"As to the second point I am so far from looking on that liberty as a fault, that I think it to be a great beauty. For if morality is the aim of poetry, I do not apprehend why the poet should be forbidden to intersperse his descriptions with moral sentences and useful reflections, provided he scatters them with a sparing hand, and in proper places, either when he wants personages to utter those thoughts, or when their character

does not permit them to speak in the behalf of virtue.

"I will not dwell upon some small errors of Milton, which are obvious to every reader; I mean some few contradictions and those frequent glances at the Heathen Mythology: which fault, by the bye, is so much the more inexcusable in him by his having premised in his first book that those divinities were but devils worshipped under different names, which ought to have been a sufficient caution to him not to speak of the rape of Proserpine, of the wedding of Juno and Jupiter, &c. as matters of fact. I lay aside likewise his preposterous and awkward jests, his puns, his too familiar expressions, so inconsistent with the elevation of his genius, and of his subject.

"To come to more essential points and more liable to be debated, I dare affirm, that the contrivance of the Pandemonium would have been entirely disapproved of by criticks like Boileau, Racine, &c. That seat built for the parliament of the devils seems very preposterous: since Satan hath summoned them altogether and harangued them just before in an ample field. The council was necessary, but where it was to be held 'twas very indifferent. The poet seems to delight in building his Pandemonium in Doric order, with frieze and cornice, and a roof of gold. Such a contrivance favours more of the wild fancy of our Father le Moine than of the serious spirit of Milton. But when afterwards the devils turn dwarfs to fill their places in the house, as if it was impracticable to build a room large enough to contain them in their natural size; it is an idle story which would match the most extravagant tales. And to crown all, Satan, and the chief lords preserving their own monstrous forms while the rabble of the devils shrink into pigmies heightens the ridicule of the whole contrivance to an unexpressible degree. Methinks the true criterion for discerning what is really ridiculous in an epick poem is to examine if the same thing would not fit exactly the mock-heroick. Then I dare say that nothing is so adapted to that ludicrous way of writing as the metamorphoses of the devils into dwarfs.

"The fiction of death and sin, seems to have in it some great beauties and

many gross defects. In order to canvass this matter with order, we must first lay down, that such shadowy beings as death, sin, chaos, are intolerable, when they are not allegorical. For fiction is nothing but truth in disguise. It must be granted too, that an allegory must be short, decent, and noble. For an allegory carried too far or too low is like a beautiful woman who wears always a mask. An allegory is a long metaphor; and to speak too long in metaphors must be tiresome, because unnatural. This being premised, I must say, that in general those fictions, those imaginary beings are more agreeable to the nature of Milton's Poem, than to any other; because he hath but two natural persons for his actors---I mean Adam and Eve. A great part of the action lies in imaginary worlds, and must of course admit of imaginary beings. Then sin springing out of the head of Satan seems a beautiful allegory of pride, which is looked upon as the first offence committed against God. But let such a picture [as the production of death] be never so beautifully drawn, let the allegory be never so obvious and so clear, still it will be intolerable, on the account of its foulness; that complication of horrors, that mixture of incest, that heap of monsters, that loathsomeness, so far-fetched, cannot but shock a reader of delicate taste.

"But what is more intolerable, there are parts in that fiction which bearing no allegory at all have no manner of excuse. There is no meaning in the communication between death and sin, 'tis distasteful without any purpose; or if any allegory lies under it, the filthy abomination of the thing is certainly more obvious than the allegory. I see with admiration sin, the portress of hell, opening the gates of the abyss but unable to shut them again. That is really beautiful because 'tis true. But what signifies satan and death quarrelling together, grinning at one another and ready to fight?

"The fiction of chaos, night and discord, is rather a picture than an allegory, and for aught I know, deserves to be approved, because it strikes the reader with awe, not with horror.

"I know the bridge built by death and sin, would be disliked in France.

The nice criticks of that country would urge against that fiction, that it seems too common, and that it is useless; for men's souls want no paved way to be thrown into hell, after their separation from the body.

"They would laugh justly at the paradise of fools, at the hermits, fryars, cowls, beads, indulgences, bulls, reliques tossed by the winds, at St. Peter's waiting with his keys at the wicket of heaven. And surely the most passionate admirers of Milton could not vindicate those low, comical imaginations, which belong by right to Ariosto.

"Now the sublimest of all the fictions calls me to examine it. I mean the war in heaven. The Earl of Roscommon and Mr. Addison (whose judgment seems either to guide, or to justify the opinion of his countrymen) admire chiefly that part of the poem. They bestow all the skill of their criticism and the strength of their eloquence, to set off that favourite part. I may affirm that the very things they admire would not be tolerated by the French criticks. The reader will perhaps see with pleasure *in what consists so strange a difference*, and what may be the ground of it.

"First, they would assert that a war in heaven being an imaginary thing, which lies out of the reach of our nature, should be contracted in two or three pages rather than lengthened out into two books; because we are naturally impatient of removing from us the objects which are not adapted to our senses. According to that rule they would maintain, that it is an idle task to give the reader the full character of the leaders of that war and to describe Raphael, Michael, Abdiel, Moloch, and Nisroth, as Homer paints Ajax, Diomed, and Hector. For what avails it to draw at length the picture of these beings, so utterly strangers to the reader, that he cannot be affected any way towards them? By the same reason, the long speeches of these imaginary warriors, either before the battle or in the middle of the action, their mutual insults, seem an injudicious imitation of Homer.

"The aforesaid critics would not bear with the angels plucking up the mountains, with their woods, their waters, and their rocks, and flinging them on the heads of their enemies. Such a contrivance (they would say)

is the more puerile, the more it aims at greatness. Angels armed with mountains in heaven, resemble too much the Dipsodes in Rabelais, who wore an armour of Portland stone six foot thick.

"The artillery seems of the same kind, yet more trifling, because more useless. To what purpose are these engines brought in? Since they cannot wound the enemies, but only remove them from their places, and make them tumble down. Indeed (if the expression may be forgiven) 'tis to play at nine-pins. And the thing which is so dreadfully great on earth, becomes very low and ridiculous in heaven.

"I cannot omit here, the visible contradiction which reigns in that episode. God sends his faithful angels to fight, to conquer and to punish the rebels. 'Go' (says he, to Michael and Gabriel)

'And to the brow of heaven
Pursuing, drive them out from God and
[bliss,
Into their place of punishment, the gulph
Of Tartarus, which ready opens wide
His fiery Chaos to receive their fall.'

"How does it come to pass, after such a positive order, that the battle hangs doubtful? And why did God the Father command Gabriel and Raphael, to do what he executes afterwards by his Son only?

"I leave it to the readers, to pronounce if these observations are right or ill-grounded, and if they are carried too far. But in case these exceptions are just, the severest critic must however confess, there are perfections enough in Milton to atone for all his defects.

"I must beg leave to conclude this article on Milton with two observations. His Hero (I mean Adam, his first personage) is unhappy. That demonstrates against all the critics, that a very good poem may end unfortunately, in spite of all their pretended rules. Secondly. The 'Paradise Lost' ends completely. The thread of the fable is spun out to the last. Milton and Tasso have been careful of not stopping short and abruptly. The one does not abandon Adam and Eve till they are driven out of Eden. The other does not conclude before Jerusalem is taken. Homer and Virgil took a contrary way. The Iliad ends with the death of

Hector: the Ænead with that of Turnus. The tribe of commentators have, upon that, enacted a law, that a house ought never to be finished because Homer and Virgil did not complete their own. But if Homer had taken Troy, and Virgil married Lavinia to Æneas, the critics would have laid down a rule, just the contrary." Pp. 103---121.

The first paragraph in the Critique, as I had occasion to observe, p. 38, is quoted in the "Conjectures on the Origin of the Paradise Lost" by Mr. Hayley. He adds, (p. 249) that "Rolli, another foreign student in epic poetry, who resided at that time in London, and was engaged in translating Milton into Italian verse, published some severe censures, in English, on the English Essay of Voltaire," Mr. Hayley charges "the volatile Frenchman with the inconsistency of sometimes praising Milton with such admiration as approaches to idolatry, and sometimes reproving him with such keenness of ridicule as borders on contempt." I have indeed been obliged to omit a very few sentences, ---on the production of Death, as too indecorous for my purpose of giving amusement and information without needlessly exciting disgust.

Ruffhead, in his "Life of Pope," p. 215, relates, that while Voltaire "was in England, the darling subject of his conversation was Milton; whom he once took occasion to abuse for his Episode of Death and Sin. Whereupon a certain wit turned the laugh against him, by the following smart impromptu:

Thou art so witty, wicked, and so thin,
Thou serv'st at once for *Milton*, *Death*
[and *Sin*.

This couplet, with some variations, has been often quoted and ascribed to Young. Mr. H. Croft who communicated that poet's life to Johnson, conjectures from "the following passage in the dedication of his Sea-piece to Voltaire," that they had met at the Seat of Lord Melcombe, in Dorsetshire.

"No stranger, Sir, though born in foreign
[climes,
On *Dorset* downs, when Milton's page,
With sin and death provok'd thy rage,
Thy rage provok'd, who sooth'd with
gentle rhymes?"

This English Essay of Voltaire he afterwards much expanded in his native tongue. He has fallen under the

classic censure of Jortin, for his qualified homage to antiquity, nor has Mr. Hayley spared him in his "Essay on Epic Poetry."

I cannot close this paper without remarking, that Voltaire, as might have been expected, proved himself in his Critique but a *poor* theologian. He says, "The God of Milton is always a Father, his vengeance never jarring with his mercy." Yet in his third book, where Milton introduces a dilemma into the council of Omnipotence, and according to systematic theology,

"God the Father turns a school-divine," how difficult is it, or rather impossible, to recognize "the God of our Lord Jesus Christ, the Father of mercies, who will have all men to be saved and come to the knowledge of the truth?"

VERMICULUS.

P. S. Voltaire (p. 39) applauds Montmorin for disobeying Charles's order for the massacre. I have just read in Davila's History, that "in Provence the Count of Tende refused openly to obey it; for which cause being awhile after at the city of Avignon, he was secretly made away with, and as it was believed, by the king's commission." B. 5th.

SIR, *Manchester, Feb. 2, 1815.*
ALLOW me, through the medium of the Monthly Repository, to inquire after the intended publication of Mr. Wellbeloved's Bible. Is that work likely to come before the public? I understand that names are already obtained fully sufficient to warrant its going to press. Are there any obstacles in the way of its publication? If not, when may the work be expected to appear? If the worthy and learned Editor would condescend to notice these queries in the Repository, he would oblige me and many other subscribers to the Bible in this neighbourhood. I am, Sir, Yours, &c.

W. J.*

Natural Theology. No. II. On the Eye.

He that formed the eye shall he not see?

Although it will be the chief object of this and the following papers to set

* We have just received a letter from Mr. Wellbeloved on this subject, which will be inserted in our next. Ed. (Feb. 22.)

forth in a popular manner such facts as shall demonstrate irresistibly the existence and attributes of the Creator, yet we intend, at the head of each separate article, to give a brief, but accurate and scientific description of the subject about to be discussed. By this method of procedure, we trust, that while we are inculcating the principles of piety, we shall, at the same time, be diffusing among our youthful readers, a certain portion of natural knowledge, with which, in this enlightened period, no persons claiming the advantages of education should be unacquainted.

Description of the eye. The eye is globular, contained in a bony socket, and furnished with muscles by which it may be moved in every possible direction; and it is surrounded by a very soft and delicate fat which yields to it in all its motions. It is composed of certain substances, called its tunics or coats, and of others called humours. Its figure is nearly spherical, but the transparent portion in the front is the section of a smaller sphere than the portion of the back part.

The coats of the eye are disposed concentrically behind one another; the outer one is firm, dense and of a toughish structure, it is called the *sclerotica*. This coat does not cover the whole globe, but leaves a circular opening in front called the cornea, which, though pellucid to admit the rays of light, is a very firm and strong membrane, so that the sclerotica and cornea together form a very complete case, to defend and support the more delicate parts within.

Under the sclerotica is a soft and vascular membrane which surrounds the eye-ball and is called the choroides. It is connected with the sclerotica by so loose an adhesion that it may be destroyed by blowing air between them. The colour of the choroides is of a dark brown approaching to a black. The inner surface possesses the brilliant colours observable in animals. It lies in contact with the retina but does not adhere to it. On the front of the eye, however, and beyond the anterior margin of the retina the choroides is closely attached by means of numerous and very delicate folds round the margin of the crystalline lens.

The iris is a membrane continued across the eye-ball behind the cornea, the round opening in the front of this,

called the pupil, is that which allows the passage of the rays of light into the interior of the eye. This aperture varies in its dimensions, according to the quantity of light to which the organ is exposed: a strong light causes the pupil to become contracted, to exclude a portion of rays of light which would offend the organ. In weak light the aperture is enlarged to admit as many rays as possible. The name of iris was originally applied to this part, from the diversity of colours observable in it in different individuals, and it is the colour of this that produces the colour of the eye, in the popular sense of the phrase. There is usually a remarkable correspondence in this point between the skin, the hair and the iris. A light complexion and hair are accompanied with blue, grey or lighter colours of the iris; but a dark skin and black hair with a dark brown iris approaching to black.

Under the choroides is found a third membrane of the eye-balls, called the retina, which is formed by the expansion of the optic nerve, and forms the immediate object of vision. It is of a yellowish grey colour, and so extremely tender as to be lacerated by the slightest touch. Its outer surface is unconnected with the choroides and the inner surface is expanded on the vitreous humour, but not connected with it. On the inside of the retina are seen branches of an artery and vein, which pass through the centre of the optic nerve. The part of the eye at which the optic nerve enters is insensible, and hence physiologists have explained the reason why the optic nerve is inserted out of the axis of the eye; as otherwise the axis of vision would have fallen on an insensible part of the retina.

The vitreous humour occupies the greatest part of the globular substance of the eye. It consists of clear water contained in a cellular substance, which is so perfectly transparent as to resemble pure glass, whence it derives its name. The cellular substance is condensed on the surface into a smooth membrane, which is marked in front by a circular series of black radiated lines, under these a circular canal runs.

The crystalline humour or lens, so called from its transparency and shape, is imbedded in the front of the vitreous humour, in magnitude it is the size of a pea, but more flattened in its

shape. It is of a waxy consistence, softer externally, and growing gradually firmer towards the centre. This lens is contained in a capsule, which may be split into two parts, and with this capsule it has no apparent connexion. The opaque state of this body constitutes the disease denominated a cataract.

The aqueous humour is a small quantity of transparent water placed immediately behind the cornea, and occupying the space between that membrane and the crystalline lens: if by any accident this fluid is let out it is very readily re-produced. In the midst of the space occupied by this humour the iris is found, and it divides the space into two portions, called the anterior and posterior chambers of the eye, which communicate by means of the pupil.

Of the eye-lids and lacrymal apparatus. The eye-ball is covered by two moveable curtains, called eye-lids. To keep these uniformly expanded, and to prevent them from forming wrinkles, each of them contains a thin portion of cartilage, adapted in figure to the convexity of the globe: and in order to provide still farther for the greatest possible facility of motion, the eye-lids are lined by a smooth and polished membrane, and the globe of the eye is covered by the same membrane, on its anterior part: this is denominated the conjunctiva, as it serves to connect the front of the eye-ball to the eye-lids. The eye-lids are opened by a muscle lifting up the upper lid, which is in a state of constant action as long as our eyes are open, and they are closed by another muscle. The cilia or eye-lashes are two rows of strong and curved hairs implanted in the opposite edges of the two eye-lids, and well adapted for protecting the eye from dust and other foreign bodies. The hairy prominences above the eye-lids are called supercilia or eye-brows; these are very moveable, and serve as a protection to the eyes. They are much concerned in expressing the passions of the countenance.

To facilitate the motions of the eye-lids and eye-balls on each other, the surface of the conjunctiva is continually moistened by a watery and mucilaginous fluid poured out by the arteries of that part. The incrustations of the mucus in the night would, like glue, fasten the eye-lids

together, but the effect is obviated by a natural ointment formed in a very elegant glandular apparatus on the inner surface of the eye-lids. This apparatus consists of a number, 16 or 18, longitudinal parallel rows of very minute glandular bodies, and these pour out their secretions from a series of apertures on the edges of the eye-lids. This fluid is continually forming on the conjunctiva, but on extraordinary occasions, as when any substance gets into the eye, or in consequence of certain affections of the mind, a fluid is poured out in greater abundance, which has the name of tears, and is secreted by the lacrymal gland. The superfluous part of the lacrymal secretions is conveyed through two very fine tubes, not bigger than a hog's bristle, to a small bag situated at the internal angle of the eye. These tubes commence by open mouths, called the puncta lacrymalia, from the inner extremities of the eye-lids. The little fleshy projection at the corner of the eye situated between the two puncta, is called *caruncula lacrymalis*. The lacrymal sac is a small membranous bag placed in the hollow formed at the inner edge of the orbit. A canal called the *ductus nasalis*, and lodged in a groove of the superior maxillary bone, is intended to convey the tears into the nose, where it is terminated by an open orifice within the inferior bone.

Such is the anatomical description of the eye, an organ which has always excited the admiration of persons capable of understanding its structure, and the uses of its several parts. "There is scarcely any thing," says an old writer, "which, in my opinion, is more admirable, or more consummately artificial, than the structure of the eye, so that it is deservedly termed, by way of excellence, the miracle of the Creator's power:" and another writer observes, that the eyes, in a peculiar manner, speak forth the dignity and honour of the Supreme Being, and represent in lively characters his stupendous power. No part is framed with such divine skill and symmetry.

With respect to the form of the eye we have seen that it is globular, which is by much the most commodious optical form, as being most fitted to contain the humours within, and to receive the images of objects from

without. For if it were a plain surface, the figure of an object greater than the eye could not fall perpendicularly upon it. Since, then, the eye was intended to behold large objects as well as small, it is manifest that for this purpose it could not have been a plain surface, or any other than what it is, spherical, for on this figure an indefinite number of perpendicular lines may fall and all tend to the same centre, and thus a body, however large, becomes visible, if properly situated, to the smallest eye: that is, by this form of the eye, the image or picture of the object viewed is painted at the bottom of the eye; and we can never reflect without wonder upon the smallness, yet correctness of the picture, the subtilty of the touch, the fineness of the lines. "A landscape," says Dr. Paley, "of five or six square leagues, brought into a space of half an inch in diameter: yet the multitude of objects which it contains are all preserved, are all discriminated in their magnitudes, positions, figures, and colours. The prospect from Hampstead Hill is compressed into the size of a sixpence, yet most circumstantially represented."

The form of the eye is necessary for the aptitude of its various motions: it is required that the eye should move all ways, upwards and downwards and sideways, in order to adjust itself to the objects which it would view; now by the spherical figure, it is perfectly prepared for these motions, so that it can be directed with the greatest facility to all quarters as the occasion may require.

Consider also, the situation of the eye, namely, in the head, which in man is the most erect and eminent part of the body, and near the most sensible part, the brain. By this situation it can take in more objects, and at the same time it is in the most convenient place for defence and security. In man the eyes are situated in the forepart of the head, as being unquestionably the best adapted to his wants, but in other animals they are often differently situated, enabling them the better to seek their food, and to escape dangers. In some creatures, as in hares and rabbits, they are so placed as to see behind them, or on each side, by which provision they are enabled to escape from their enemy that is pursuing them.

In instances in which the eye or the head of the animal has no motion, there is always some remedy for the inconvenience: in some such cases the eyes are set almost out of the head, thus enabling the creature to have an extensive view, without turning himself to obtain it. In those creatures whose eyes are without motion, as in many insects, they either have more than two eyes, or their eyes are nearly protuberant hemispheres, and each hemisphere often consisting of a great number of other little segments of a sphere. The eyes of spiders, of which in some species, there are four, in others six, and in some eight, are placed in the fore part of the head like a locket of diamonds. The number of eyes granted to this animal is to supply the deficiency of a neck, which nature has not granted to it. Besides, spiders live by catching their prey, as flies, they ought therefore, to see every way, without any motion of the head to discover them, otherwise their prey would easily be warned of their danger and escape. Snails send out their eyes at a distance, being contained in, or rather at the ends of their horns.

Another admirable provision in the eye is its size; in some animals it is little, in some large. The mole has been referred to, as an instance in which the wisdom of the Creator is displayed, in adapting the organ of sight to its habitation and its wants. Its dwelling being wholly subterraneous, the eye is extremely small, but it answers all its occasions, and at the same time, by its diminutive size, many inconveniencies are prevented; for as little light will suffice an animal living always under ground, the smallest eye almost will be sufficient for its wants; and as a large protuberant eye, like that of other animals, would much annoy this creature in operations under ground, so it is endowed with a small one commodiously situated in the head, and well fenced to preserve it from dangers of every kind.

(To be continued.)

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCVI.

Reformation incomplete.

No prescription can be pleaded for

any tenets whatever, in opposition to reason and to common sense. The great aim of scriptural knowledge is to clear the truth from that load of rubbish, with which in the track of ages it hath been in a great measure overwhelmed, through the continued decline of piety and good sense, and through the increase of barbarism, and the gradual introduction of a monstrous species of superstition, a heterogeneous and motley mixture of something of the form of Christianity (whose name it dishonoured) with the beggarly elements of the Jews, and the idolatrous fopperies of the Pagans, whence hath resulted a general character of more inveterate malignity, than either Judaism or Paganism of any form ever manifested. And notwithstanding the inestimable advantages which we derive from the Reformation and the revival of letters in Europe, we have reason still to talk of the state of religion in our day, and the tincture it retains of Romish corruption and the Romish spirit, in much the same way as Horace did of the state of civilization in his,

In longum tamen ævum

Manserunt, hodieque manent vestigia Ro-
[mæ]

[Campbell's Lectures on Theology.]

No CCVII.

How to become Learned.

Brassicanus rogavit Erasmum, quâ ratione doctus posset fieri. Respondit ex tempore; Si doctis assidue conviveret; si doctos audiret non minus submissè quam honorificè; si doctos strenuè legeret; si doctos diligentè edisceret; denique, *si se doctum nunquam putaret.*

Centur. Epist. Goldasti. Ep. 44. p. 169.

No. CCVIII.

Seamless Robe of Christ.

Christians (says Dr Geddes) began very early to judaize, and in some respects to paganize also. The time will come when all such trappings will be torn from the *seamless robe of Christ*, without injuring its original texture.

The same figure occurs in the *Form of Thanksgiving for the Victory in the North*, published by his Majesty's (Char. I.) command, 1643;—"Lord! look to the righteousness of our cause. See the *seamless coat of thy Son torne*; the throne of thine anointed trampled

on, thy church invaded by sacrilege, and thy people miserably deceived by lies."

No. CCIX.

A Sardonic Laugh.

The proverbial expression of "a Sardonic laugh" is applied to those who laugh to their own cost. This proverb is as ancient as Homer, who has alluded to it in his *Odyssey*. The origin of it has long been a subject of dispute among the learned of modern times, and the ancient antiquaries were no less divided in their opinions. Erasmus, in his valuable book of proverbs, facetiously says, "Et sensus, et origo proverbii adeò variè tractatur ab auctoribus, ut verè, ne *Risus hic Sardonicus* non citra risum legatur." The most probable, as well as the most received, opinion, is this: Sardinia was supposed by the ancients to produce a poisonous herb, which contracts the nerves of the person who is allured by its sweet smell to eat it, and excites a paroxysm of laughter, which is the harbinger of death. We are told by some great writers that its leaf was of a lunar shape, and that it bore a great resemblance to *Apium* or *Apiastrum*. Dioscorides says, that it is the plant which the Greeks call *Batrachion*, and which the Romans call *Ranunculus*. Whether, or not, any Sardinian herb possessed this property of exciting laughter; it is certain that such an effect may be produced by intense pain. It is a curious fact that as a tear expresses the highest joy which the human mind can receive, so a laugh seems to denote the severest agony, of which the mind or the body is susceptible.

"Long slumb'ring vengeance wakes to better deeds;

"He shrieks, he falls, the perjurd lover
[bleeds!

"Now the last laugh of agony is o'er,

"And, pale in blood, he sleeps, to wake
no more."

Campbell.

No. CCX.

Witches.

So late as 1716, Mrs. Hicks and her daughter, the latter aged nine years, were hanged at Huntingdon for selling their souls to the devil, tor-

menting and destroying their neighbours by making them vomit pins, and for raising a storm, so that a ship was almost lost, by pulling off their stockings and making a lather of soap.

No. CCXI.

Catalogue of Martyrdoms.

In *Hebrews xi.* the Apostle Paul has made an ample recital of martyrdoms, but his specification is narrow compared with the following, of an old writer, who must have tortured his own imagination to produce it, as he certainly keeps his reader's mind on the rack.

"It would be a long task to reckon up all the manners of the sufferings of Holy Martyrs, which they underwent, under the tyranny of bloody salvage Heathen. Heading (1), and hanging (2), and crucifying (3), were nothing for the satisfaction of their fury. They were broyled on gridirons (4); they were fryed in frying-pans (5); they were boyled in cauldrons (6); they were put in the brazen bull (7); they were fired at the stake (8); cast into ovens (9); fired in ships, and so thrust from the shore into the deep (10); fired in their own houses (11); cast upon burning coals (12); made to walk upon burning coals (13); burnt under the arm-pits with hot irons (14): They had their hearts riven out of their warm body (15); had their skin flean off from their live flesh (16); had their feet tyed to boughs of two near trees, which boughs being at first forcibly brought together, suddenly let go rent their body in twain (17): They were trodden down by horses (18); cast, bound and naked, into vaults, to be eaten of rats and mice (19): They had their flesh pulled off with pinsers (20), torn off with iron rakes (21); were squeezed to death in wine-presses (22); were tyed upon wheels, which turning, rubed their naked body against sharp pegs of iron (23): They were hung by their hands and feet with their face downward over choaking smoak (24): They were set out on high in the sun, having their naked skin besmeared with honey, to be stung with bees and waspe" (25).

H. More. Discourses, 8vo. 1692. pp. 265, 266.

REVIEW.

“Still pleas'd to praise, yet not afraid to blame.”—POPE.

ART. I.—*Histoire des Sectes Religieuses*, &c. i. e. History of the Religious Sects, which have sprung up, undergone changes or become extinct in the four quarters of the globe, from the commencement of the last century to the present period. By M. Gregoire, formerly Bishop of Blois, Member of the Institute, &c. &c. Paris. 2 Vols. 8vo. 1814.

The Abbé Gregoire is well known by his various publications, and is deservedly esteemed as the advocate of the Negroes, and the friend of civil and religious liberty. The present publication which has just arrived in this country, will fully sustain the author's reputation. It has the usual defects of the French manner of writing and compiling, and contains many errors, the unavoidable consequence of describing distant sects, the knowledge of which is derived through the medium of foreign languages: but at the same time it communicates much important information, sets many known facts and circumstances in a new and interesting light, and abounds with pleasing sentiments and just reflections.

Our design in taking up these volumes is to extract or give the substance of passages which will be likely to be acceptable to our readers: for the sake of utility, our extracts will be made in English.

A notice on a blank leaf opposite to the title-page informs us that the work was printed in 1810, but was seized by order of the Minister of Police: it was restored to the author in June, 1814, after the late Revolution; a happy revolution, we would hope, with regard to literature and morals, if not also to religion.

In an advertisement the Abbé Gregoire corrects an error into which he acknowledges himself to have fallen in the body of the work, where he represents a publication of Mr. Moulinié's, entitled, *The Milk of the Word*, as tainted with *Socinianism*. He continues to think the passage to which he referred very faulty, but says that the plan of a discourse on the Divinity of Christ, preached in 1810, which Mr Moulinié has communicated to him is entirely satisfactory.

Although the Parisian Police seized the History, yet fifty copies got into circulation abroad, and the work was translated into the Ecclesiastical Archives, a German publication, by Stäudlin and Tzschirner.

The Advertisement contains also a pleasing reflection or two upon Christian charity. The Abbé says, and who does not wish that he may say truly, “The Catholic Church, which shuts its bosom to all errors, opens it to all the erring, when she can do them good.”

Then follows a *Preliminary Discourse*, on the subject and plan of the work.

The author remarks (p. ii.) that the character of the French Revolution has been barbarized [*dénaturé*] for the sake of calumniating its principle. He exposes a party whom he calls *Obscurans*, whose double object is despotism and impiety, who seek to muzzle men by ignorance, and attempt to place the ragings of tyranny and the ravings of superstition under the guardianship of heaven. These he distinguishes from the German Protestants who have obtained the same name and who are also called by their co-religionists, *Neologues*, or the partizans of the *New Explication*: alluding, we suppose, to Kant, Eichhorn, &c. In his account of the politico-religious *Obscurans*, he says, seriously,

“Amongst institutions resembling this, we may rank the festival of the restoration of Charles II. who subjected the English to the arbitrary power of a contemptible prince, and whose court was a sink of libertinism and impiety.” (P. iii.)

How much longer shall we display our oaken boughs and chaunt our thanksgivings on the 29th of May, and render ourselves an object of derision to our continental neighbours, whose superstition and slavery we so complacently pity?

The following is the Abbé Gregoire's explanation of the theological system of the celebrated German religious philosopher, Kant:

“Kant considers that the doctrine of Jesus Christ is an object of adoration, but he thinks that men have made of him an object of idolatry by the adoration of his person.

“The Trinity represents God to him, as

legislator, governor and judge, having the threefold power, legislative, judiciary and executive; notwithstanding, he rejects not the word *person*, which 'the young theologians (Protestant) are shocked at.' Kant regards the questions about eternal punishments as childish, though he denies not the doctrine.

"He distinguishes ethical or rational from historic faith, and appears to make little account of this latter. The Christian religion is true, inasmuch as it is purely ethical or moral. Seiler, professor at Erlang, adopting this idea, reasons (*procède*) from the morality of Christianity to its dogmas.

"Baptism is a sort of initiation for transmitting to posterity the ethical part of Christianity, the communion preserves the practical part, but the communion of the Eucharist given to the dying, is, says he, an opium for laying conscience to sleep.

"In a work printed in 1806, at Konigsberg, Wannowski, reformed minister, thus unfolded, whilst he approved, the religious doctrine of Kant, who has turned the heads even of many Catholics." (pp. vi. —viii.)

Amongst some strange opinions which the Abbé states, as having risen in the eighteenth century, and fallen by their own extravagance, he places (pp. xvii, xviii.) the notion of "*the morality of brutes, which the Socinians have believed capable of sin*. The last work upon this subject is perhaps a dissertation, very erudite, which appeared in 1788 at Witttemberg.*"—We regret that the author has not referred to the *Socinian* writer or writers who have maintained this singular hypothesis. Does he allude solely to the work described in the note, and mean that that is the production of a *Socinian* pen? Often enough have the misnamed Socinians been charged with limiting the evil of sin; it is a novelty to see them charged with extending it even to the irrational creation!

On this subject the *ci-devant* Bishop is probably as ill-informed, as on that of "the *Blagdonian* controversy, between the curate of Blagdon, near Bristol, and Miss Hannah More," which, he says (p. xxiii.) relates to "*the reform of the Athanasian Creed*."

The low state of France, with regard to religion, is feelingly described in the following passage, worthy of a Christian bishop:

* "*Voyez De Peccatis et Pœnis Brutorum*, in 4to, Witttemberg. 1788."

"On account of their importance, I would have added to the History of New Sects that of Contemporary Controversies, had I not been diverted from the purpose by the consideration that in reality few people read works on religious subjects, and that the number is daily lessening of those that know how to read. Should this retrograde course be continued, France Ecclesiastical will soon find herself on the confines of barbarism. The éclat of military talents may give to a nation a momentary preponderance; but real strength, true glory and happiness, are children of peace and of the sciences, of which peace favours the progress. In the system of knowledge every thing is connected; a state which goes behind with regard to any branches necessarily enfeebles itself, descends to a political inferiority in the scale of nations and even hazards its internal tranquillity." (pp. xxv, xxvi.)

The Abbé does not spare the philosophers when he thinks them deserving of chastisement; but he shews himself superior to the vulgar prejudices and hatreds of his order, and can praise a philosopher and denounce a tyrant and expose a sycophantic priest to contempt. What Protestant bishop would like to own the passage that follows?

"We ought to feel obliged to men for the good which they do, without too nicely scrutinizing their motives: thus, we should thank the courageous writers who have stripped baseness naked and pursued crime even to the foot of the throne and into the sanctuary: they have unmasked the sacrilegious conspiracy of potentates, and of prelates so often accomplices in tyranny, and so plainly disowned by religion, in whose name they have sanctioned abuses of which they shared the benefits.

"From the time of Louis XIV. the bishops, the candidates for the mitre, and those who coveted rich benefices in order to devour the patrimony of the poor, were almost all flatterers and sycophants. We have not heard that a single court preacher ever alleged the celebrated discourse of Samuel, for the sake of inculcating upon the heads of nations their duties. One of the vilest toadeaters (*flagorneurs*) was Boux, Bishop of Périgueux; if his example had many imitators, his eloquence, at least, is not more seducing than that of so many Funeral Orations, of which none had for their object to proclaim retired virtue, but all to celebrate the merits of the *Most High and Mighty Princes*, who were, for the most part, a plague to the world. Truth, the daughter of Time, has done justice to the panegyrist and the heroes." (Pp. xxx, xxxi.)

We apprehend that there is some

truth in the Abbé's remark (p. lx.) that it is doubtful whether the Thirty-nine Articles of the Church of England have the entire assent of one of the many clergymen, who in such solemn terms declare that assent; but we are happy in knowing that he is quite mistaken in representing the Dissenters here (p. lx.) as making common cause with the Established Church against the Catholics. The Red Cross Street Resolutions and Petitions have, we hope, before this time, set the Abbé right in this particular. Here, as in other things, he is many years behind in his information. He has, however, consulted some recent publications of the Dissenters, and particularly the miscellaneous works of Robert Robinson, published by B. Flower, in 1807; but in these volumes he finds nothing to remark upon but the extravagant abuse (such we allow it to be) of Boussuet [Vol. i. p. 194.] and the philippic against St. Augustin.* Robinson's pen moved too rapidly: he sometimes left his authorities far behind. He was fond of drawing characters, but his colouring is not always true to nature. His faults were, however, partly the result of his French reading: he would have been a much better English writer if he had not been early dazzled by the *vitia dulcia*, the meretricious ornaments of Gallic

* The Abbé's second reference to Robinson's works ("Tome iv. page 294,") is erroneous: there is nothing about Augustin in this place: but elsewhere Robinson does represent the African Father as a knave, drunkard and debauchee. (See particularly his *Hist. of Baptism*, 4to. ch. xxiii). Of his knavery before his conversion, as it is called, there is no doubt; and we apprehend that there cannot be much with regard to his drunkenness and debauchery both before and after. Who is ignorant of the genealogy of Adeodatus, or of the dispute on the word *crapula*? We dare not make references, for the life of the Saint is too licentious a picture to be exposed to every eye. Yet there is a worse trait in Augustin's character than either of the above; namely, his being a merciless persecutor: this feature in the Father's history roused Robinson's indignation, and, if we do not err, would, on a proper occasion, rouse the Abbé Gregoire's. From the Carthaginian monk, Calvin drew his system; no pure source for the doctrines of grace; *Punica religione fides servata*: a sinister compliment to the religion of the Reformed.

orators, amongst whom we do not scruple to place Saurin. Irritated by Robinson's unmeasured reproaches of the Papal Church and its advocates, our author says that "it is difficult to carry calumny and coarseness further than this Robert Robinson has done, who is nevertheless a much-extolled writer amongst the Protestant Dissenters." It would gratify the quondam Bishop to know how little the Dissenters care for such men as Robinson, and how willing they would be to consign to oblivion all their own writers who plead their own cause in a manly spirit: but his esteem for them would not increase upon his learning further that it is not the grossness and illiberality of any author that lowers him in the estimation of the majority of them, but the very qualities which will ever make the Abbé suspected and disliked in his own community, that is, a habit of free thinking and bold writing.

Of this habit, the passage we have next to quote is an example. Our worthy friend, Mr. Evans, will find himself complimented at the close of it with the title of *Doctor*, which we have not yet heard that his alma mater has conferred upon him.

"Truth and virtue ought to excite equal interest; but in almost all religious societies the zeal of the clergy shews itself more warmly against error than against vice. The minister Saurin demanded why ecclesiastical bodies are less severe against practical than speculative heresies. Lately, again, *Doctor* Evans addressed the same reproach to Protestants; * who notwithstanding merit it but little." (pp. lxii, lxiii.)

The Abbé is scarcely aware of the price set upon orthodoxy by the Protestant Dissenters.

A fact is stated (p. lxvi.) of which we are not apprized, that "many Catholic priests are at this day Protestant ministers, some in England, where Protestantism has made conquests from the emigrant ecclesiastics of France:" the writer adds, however, that of these conquests Protestantism "has not much occasion to boast."

On what authority is it said, in the same page, that Hume, born a Protestant, became a Catholic, and ended in infidelity?

* "Voyez *Sketch*, &c. by J. Evans, in-12. Londres. 1801, page 236."

The Quakers have a lunatic asylum near York: a proof, says the Abbé, of the tendency of their religion to make men mad! The same thing he observes of the doctrine of the Methodists, and quotes, as his justification, *William Perfect's Annals of Insanity!* (p. lxxiii.)

One remark of our author's may read a lesson to our Calvinistic brethren on the custom of denouncing opinions on account of their deistical tendency.

"We may divide the modern sects into two principal branches; the one embraces those which incline towards deism, the CALVINISTS, Lutherans, Anabaptists, Socinians, Unitarians; the others lean towards enthusiasm, the Pietists, Methodists, Swedenborgians, Jumpers, Shakers, &c." (pp. lxx, lxxi.)

In another passage, with which our extracts for the present number must conclude, the Abbé is more just in his estimate of sectarian tendencies:

"Most new sects have manifested an inclination towards political liberty; the result of the persecutions which they have experienced, and of the lights spread abroad by the cultivation of letters; in this particular they are in unison with the gospel: for the same reason, also, a crowd of voices have been raised against negro-slavery. In England, almost all the Dissenters are opposed to arbitrary power, and belong to the Whig party: *the men who are most religious are at the same time the warmest defenders of public liberty.*" (p. lxxi.)

See here, Protestant Dissenters! the character which ye ought to bear and which is your true glory. If this be the effect of dissent, what lover of his country and of his species will not say, *Esto perpetua!*

(To be continued.)

ART. II. Good's Translation of the Book of Job, &c. &c.

[Continued from page 53.]

HAVING finished our remarks upon Mr. G.'s Introductory Dissertation, we now proceed to his translation. Our purpose is to point out some of his deviations from the Public Version of the book of Job, and to select one or two passages, for the further information of our readers.

The first part, comprehending only two chapters, is narrative. We think, with Bishop Lowth, Rosenmüller and Eichhorn, that it should be regarded as a preface, written in prose, and destitute of metrical arrangement:

Ch. i. 4, "went out and feasted in their houses." Pub. Vers.—"were wont to hold a banquet house." Good. This phrase is repugnant to the English idiom: and we doubt whether it be correct in point of rendering. Rosenmüller is more successful—*Consueverant—quisque domi suæ—convivio celebrare.* "They made a family-feast." Chappelow's Comment. in loc. Heb. iii. 6.

— "every one, his day." Pub. Vers.—"every one, on his birth-day." Good. This more accurate translation had been given by Rosenmüller and other writers. The authors of the valuable version of the Bible in French (Geneva 1805.), have, "*chacun—le jour de sa naissance.*" Thus, too, Scott, in his truly poetical translation of the book of Job.

"On the glad season of each natal day,
Sweet friendship call'd, the brother-friends obey."

— 5. "and cursed God in their hearts." Pub. Vers.—"NOR BLESSED God in their hearts." Good. A very ingenious and plausible alteration, and, so far as our knowledge reaches, original! The soundness of it we will discuss when Mr. G.'s notes come under our consideration.

— 11, and ch. ii. 5. "he will curse thee to thy face." Pub. Vers.—"will he then indeed bless thee to thy face?" Good. We believe that the interrogative form is admissible in this clause, and that our translator is correct in not departing from the current acceptance of the Hebrew verb.

— 22. "nor charged God foolishly." Pub. Vers.—"nor vented a murmur against God." Good. Here we give the preference to the marginal reading in our English Bibles, "nor attributed folly to God:" it is the most literal and simple. So the LXX and the Vulg.; but most of the translators sanction the rendering of Mr. G.

ii. 7. "sore biles." Pub. Vers.—"a burning ulceration." Good. According to Rosenmüller, *ulcere pessimo*, which is still more faithful. In like manner, the French Genevan translation, *d'un ulcère malin.* The received version scarcely conveys an idea of the patriarch's dreadful malady.

— 9. "Curse God and die." Pub. Ver.—"Blessing God and dying?" Good. This change, anticipated by the Pastors and Professors of Geneva,

Béniras tu encore Dieu en mourant? we unequivocally approve.

ii. 10. "as one of the foolish women speaketh." Pub. Vers.—"as the talk of one of the foolish." Good. We perceive no just reason, we confess, for this translator's omitting the word *women*. Though it be not emphatic, it is required, nevertheless, by fidelity to the original: nor has Mr. G. the sanction of any of those of his predecessors with whose labours we are acquainted.

The second part of the book, agreeably to his judicious division, begins with the third and closes at the end of the fourteenth chapter.

iii. 3. "the night in which it was said." Pub. Vers.—"the night which shouted," &c. Good. Strictly, and perhaps more properly, "the night which *SAID*." There is a prosopoeia, as in ver. 10. Nor has it been disregarded by Heath and Rosenmüller.

—23. "Why is light given," to a man whose way is hid, and whom God hath hedged in? Pub. Vers.—"To the man whose path is broken up, and whose futurity God hath overwhelmed?" Good. We cannot but commend this omission of the introductory words; so needlessly repeated, from ver. 20, by King James's translators. In every other respect we prefer the rendering by Rosenmüller, "*viro, cujus via occultata est, cujus fata latent, operta divinitus?*" Exod. xl. 21, Isa. xl. 27.

iv. 3. — "thou hast instructed [according to Mr. G. "corrected"] many." Pub. Vers. The alteration is admissible, without, however, being necessary. Correction implies reproof, if not severity of censure. But here the context would seem to forbid any such idea, for Job is said by Eliphaz to have invigorated and upholden others. We therefore take the original word in the generic sense of instruct; *vous donniez des leçons*. Genev. Transl.

—8. "reap the same." Pub. Vers.—"reap their own kind." Good, who has not been unsuccessful in avoiding the ambiguity of the received translation of this clause. Yet the Genevan version and Rosenmüller have, we think, surpassed his skill in filling up the ellipsis of the Hebrew: "*ceux qui sèment l'injustice, en recueillir les fruits*." G. V.—"*seminatores molestiæ eum ipsam messuisse*." Rosenm.

—18. "his angels he charged with folly." Pub. Vers.—"chargeth his

angels with default." Good. Literally, "he imputeth *failure* to his messengers." "Nothing more," says Scott (Not. in loc.), "seems to be meant than the imperfection of the most exalted spirits, in comparison with the infinite perfection of the Deity."

—21. "Doth not their excellency which is in them, go away?" Pub. Vers.—"Their fluttering round is over with them." Good. This translation, obtained by means of a new division and derivation of some of the words, appears to suit the context and the imagery, and does credit to Mr. G.'s ingenuity. Upon its correctness we will not venture to pronounce.

v. 1. "to which of the saints wilt thou turn?" Pub. Vers.—"to whom among the heavenly hosts wilt thou turn?" Good. A *gloss*, and not a *translation*! Heath remarks that the author of the poem "evidently intends the angels." But if he had read the clause without being influenced by a theological hypothesis, he would have employed less confident language. All the translators have not adopted this opinion. The Hebrew word signifies, *those who are set apart to a special office*: and if it be sometimes applied to celestial beings, it is used, moreover, of mankind. In the beginning of this chapter, Eliphaz expresses himself in judicial terms, and considers Job as arraigned in a court of justice. Consequently, he asks him, "Is there any who will come forward for thee? and to which of the chosen ones [chosen, or appointed to plead causes] wilt thou turn?" For the scene is not in heaven, but on earth. Even Sandys, in his paraphrase upon this book, seems to have given the writer's meaning with more accuracy than Mr. Good:

"Now try, what patron can thy cause defend?"

What saint wilt thou solicit, or what friend?"

—7. "as the sparks fly upward." Pub. Vers.—"as the bird tribes are made to fly upwards." Good, whose rendering of the words agrees with that of many of the best translators. Heath's note upon the verse, is extremely pertinent.

—24. "thou shalt visit thy habitation and shalt not sin." Pub. Vers.—"and shalt investigate thy household and shalt not miscarry." Good. A con-

cise and just paraphrase of this clause would be, "on reviewing thy domestic affairs, thou shalt find them prosperous." Mr. Good's translation of it we, on the whole, adopt; objecting however, to the ambiguity of the verb *miscarry*, and proposing to substitute, "shalt not be disappointed."

vi. 6. "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?" Pub. Vers.—"Doth insipid food without a mixture of salt, yea, doth the white of the egg give forth pungency?" Good. This is a "new" rendering of a very difficult verse. Our translator is of opinion that Job refers to his own afflictions and complaints; and here Mr. G. accords with Rosenmüller, whose version, nevertheless, is not different from the English. We are far from being satisfied that the Hebrew word for *be eaten* admits of transformation into the noun *food*.

—10. "I would harden myself in sorrow." Pub. Vers.—"I will leap for joy." Good. So important a departure from the received translation, must not be unnoticed. It has the countenance of Schultens—*pede terram quatiam cum exultatione*. To the like effect the French translators (*ut sup.*) *je me réjouirais*. And Scott,

— "in that horrid death,
Exulting hope shall spend my latest breath."

—14. "To him that is afflicted pity should be shewed from his friend." Pub. Vers.—"Shame to the man who despiseth his friend!" Good. Heath's rendering is, "Should a man that is utterly undone be insulted by his friend?" Schultens', *qui misericordia erga amicum contabescit, is et* &c. Both these translations are more eligible than what we have just cited from the English Bible: and so is Mr. G.'s, which exhibits a various reading of the text; a reading warranted by Dr. Kennicott's collation of M.SS. and also by De Rossi's (Var. Lect. Vol. iv. 106).

vii. 6. "My days are swifter than a weaver's shuttle, and are spent without hope." Pub. Vers.—"Slighter than yarn are my days, and they are put an end to from the breaking of the thread." Good. This translation gives continuity to the image, and suits the train of the speaker's thoughts. But we think that it cannot be sustained without affixing an unusual sense to some of the original terms. The word,

for example, rendered a *weaver's shuttle* may likewise signify *the cloth which he weaves*—*textura*: that it means the material out of which that cloth is wrought, does not appear from the lexicographers.

—12. "Am I a sea or a whale?" Pub. Vers.—"Am I a savage beast or a dragon, &c.?" Good. A difficult passage and a doubtful alteration! We know not whether it will receive any light from Gen. xxxvi. 24, on which, however, Dr. Geddes's "Critical Remarks" should be consulted. If an hendyades were admissible we should translate the clause, "am I a monster of the sea?" in which view Schultens seems to have considered it, "*num mare esset? num bellua marina?*" Perhaps the true import of this question is expressed by Scott, to whose notes upon it we refer our readers:

"Am I a flood, or furious beast, whose
rage
Thy mounds must humble and thy terrors
cage?"

—20. "thou preserver of men!" Pub. Vers.—"thou surveyor of man?" Good. Thus, and very properly, Rosenmüller, Heath and most of the translators. See the highly valuable, though somewhat oddly-entitled "Lexicon Manuale Hebraicum," &c. of Simonis (1793) p. 1052.

viii. 10. "utter words out of their heart." Pub. Vers.—"well forth the sayings of their wisdom." Good. This is poetical: but we are of opinion that it assigns to the original verb a sense too specific, and that another word would have been employed by the author of the book had *his* idea been the same with Mr. G.'s.

—21. "with rejoicing." Pub. Vers.—"with jubilee." Good. Certainly a deviation from the current translation, and also from taste and the usage and analogy of the English language. It is true, Rosenmüller, after Schultens, has *jubilatione*. But the practice of the Latin tongue and of our own is far from being always the same. We should prefer "the shout of joy,"—according to Scott, "the hymn triumphant."

ix. 26. "as the eagle that hasteth to the prey." Pub. Vers.—"as an eagle swooping upon ravin." More technical, yet not more generally intelligible. Mr. G. is too enamoured of these *archaisms* for a translator of the scriptures.

x. 17. "changes and war are against me." Pub. Vers.—"Fresh harasses and conflict are about me." Good. The word *harasses* is not in our vocabulary. We find the same image in ch. vi. 4.—a literal translation is, "changes and war," that is, "changes of war." Scot (in loc.), whose rendering is very happy:

"And woes succeeding woes my life pursue."

"Novi subindè exercitus mihi instant." Rosenmüller.

xi. 8. "It is as high as heaven: what canst thou do? Deeper than hell: what canst thou know?" Pub. Vers.—"The height of heaven—how canst thou know? The depth below the grave—how canst thou understand?" Good. This rendering is partly right and partly wrong. We take the liberty of amending it thus: "The height of heaven! how canst thou know it?" [nameiy, the perfection of the Divine Nature] Deeper than the grave?—how canst thou understand it?" The poet introduces the highest heaven and the grave as comparisons, as illustrations of his subject, and not as distinct topics. In this light they were viewed by Bishop Lowth (Prælect. &c. 1763, p. 196).

—20. "the eyes of the wicked shall fail." Pub. Vers.—"the doublings of the wicked shall come to an end." Good. There is no necessity, as far as we can judge, for this departure from the received translation. It is at least dubious whether the word *doublings* can be accepted as the rendering of the original: and the clause, as it stands in the English Bible, is explained by Job. xxxi. 16, Levit. xxvi. 16, and by many other passages.

xii. 23. "increaseth the nations." Pub. Vers.—"letteth the nations grow licentious." Good, which alteration cannot be supported without a change in the Hebrew text, on which see De Rossi, Var. Lect. iv. 110.

xiii. 12. "Your remembrances are like unto ashes, your bodies, to bodies of clay." Pub. Vers.—"Dust are your stored-up sayings; your collections, collections of mire." Good. It seems impossible not to decide in favour of this latter translation; the other being at once unintelligible and inaccurate. Mr. G's predecessors had, in truth, given the just sense of the poet: none more happily than Rosenmüller.

—15. "though he slay me, yet will trust in him." Pub. Vers.—"Should he even slay me, I would not delay." Good, who takes the reading of the text, and not that of the margin. It is no easy matter to elicit the meaning of the clause. We are inclined to follow Heath and Scott: "Lo! he will slay me; I expect nothing else."

xiv. 1. "Of few days." Pub. Vers.—"few of days," Good. Who can admire—who justify—this translation? There can be no necessity or advantage in thus innovating upon the English idiom and, at the same time affixing a new sense to the Hebrew adjective.

—14. "till my change come." Pub. Vers.—"till my renovation come." Good. In the best lexicons the word is explained by *permutatio*, *mutatio*, *vicissitudo*, *transitus*: the verb from which it is derived, has in Hiphil the signification of *renovavit*.* Schultens and Scott countenance Mr. G's rendering, which, nevertheless, we deem unwarranted by the original, and inconsistent with the train of the speaker's thoughts and with the object of his reasoning. Heath well observes, that the phrases in this verse are military: the change mentioned by Job, is the dismissal of a soldier from his post, his being relieved from it.

We now reach the third part of the poem: ch. xv—xxii.

xv. 15. "Behold, he putteth no trust in his saints." Pub. Vers.—"Behold, he cannot confide in his ministers." Good. Less literal, in our judgment, than the received translation. The sense agrees with that of ch. iv. 18.

xvi. 18. "O earth, cover not thou my blood." Pub. Vers.—"O earth! hide no blood shed by me." Good. This rendering we notice, in order to express our decided approbation of it.

—22. "When a few years are come, then," Pub. Vers.—"But the years numbered to me are come, and I must go, &c." Good. Scott, among some other translators, has given, substantially, the same version. He observes with truth, that Job "did not expect to live a few years longer, or even a few days, ver. 16 and ver. 1 of the next chapter. See also, ch. vii. 21."

* As in the 7th verse of this very chapter

xviii. 2. "How long will it be ere you make an end of words?" Pub. Vers.—"How long will ye plant thorns among words? Good. An ingenious and perhaps correct rendering, suggested by Reiske.

xix. 18. "Yea, young children despised me." Pub. Vers.—"Even the dependants spurn at me." Good. Our translator borrows this rendering from Schultens. It is an improvement upon that in the English Bible. Scott, with great probability, conjectures that the poet intends "the children of Job's servants or slaves."

—25, 26, 27. "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Pub. Vers.—"For I know that my Redeemer liveth, and will ascend at last upon the earth: and after the disease hath destroyed my skin, that in my flesh I shall see God; whom I shall see for myself, and my own eyes shall behold and not another's, though my reins be consumed within me." Good. Reserving for our observations upon this gentleman's note some strictures on his translation of these celebrated verses, and a discussion of the theological import and bearings of the passage, we shall now content ourselves with endeavouring to render it literally and faithfully—"And I know it—my avenger liveth, and afterwards will arise upon the dust: and after ulcers have destroyed my skin, still, from my flesh I shall see God; whom I shall see for myself and my eyes shall behold, and not a stranger's: my reins are consumed within me."

xx. 28. "and his goods shall flow away in the day of his wrath." Pub. Vers.—"a rack in the day of his wrath." Good. The frequent insertion in the received translation of this poem of words which have nothing corresponding to them in the original, betrays the failure of the translators, and usually heightens, instead of removing, the perplexity of the readers. In the clause before us the author's idea seems to be the sudden dispersion of a body of water. And we likewise object to *rack* that it is a term which cannot be generally under-

stood. We perceive that our view of the Hebrew expression has the authority of Schultens.

xxi. 16. "the counsel of the wicked is far from me." Pub. Vers.—"far from me be the advocacy of the wicked!" Good.* Why not "the vindication" or even "the office of pleading for"? Is "advocacy," any more than the verb *advocate*, an English word? Besides, we are far from being convinced that "counsel" should not here be taken in its ordinary acceptance. Ps. i. 1.

—27. "the devices which ye wrongfully imagine against me." Pub. Vers.—"the objections which ye agitate against me." Good. Schultens is very correct, "*molimina quæ super me cruda agitat*." In English we should say, "your *unripe* [unsubstantiated] accusations against me." The meaning, we think, is given by Sandys; though he has not retained the image—

"I know your counsels, can your thoughts detect,

The *forged* crimes you purpose to object."

Here we arrive at the fourth part of this book, ch. xxii—xxxii.

xxii. 21. "Acquaint now thyself with him, and be at peace." Pub. Vers.—"Treasure up, then, for thyself with Him, and be at peace." Good. There is some difference of opinion among the translators and commentators as to the meaning of the former of the verbs in this sentence. But we acquiesce in the renderings of it given by what Mr. G. somewhere calls "the standard version." According to Simonis (*ut* supr. 1110), the second sense of the word, which it also has in Arabic, is *familiaris fuit*; the third, *recondidit in cellam*. We would therefore translate the clause, "Gain an intimate acquaintance with him."

xxiii. 9. "he hideth himself on the right hand." Pub. Vers.—"he enshroudeth the right hand." Good. So Schultens, *operit dextram*, and, we conceive, with perfect accuracy. In the 8th and 9th verses the four cardinal points of the compass are expressed. Scott (*in loc.*).

13. "he is in one mind." Pub. Vers.—"he is above us." Good. We feel the difficulty of the passage,

* So in his rendering of xxii. 18.

but do not adopt Mr. G.'s rendering. Schultens explains it by an Arabism, and considers it as declaring the unity and therefore the supremacy of God. The present translator seems to be aware of the poet's meaning, yet has failed, we think, of giving it a proper English dress. We prefer Scott's "Sole Potentate," and, in French, the Genevan version, "Il est seul Tout-Puissant."

xxiv. 1. "Why seeing times are not hidden by the Almighty, &c." Pub. Vers.—"Wherefore are not dooms-days kept by the Almighty, &c." Good. *Times* is a literal rendering: and the context shews what *seasons* are intended. It should be one of the first objects of a translator of the scriptures to avoid the use of words which are either ambiguous or calculated to awaken peculiar, if not ludicrous, associations of ideas. The majority of Mr. G.'s readers will here think, naturally enough, upon *dooms-day book*: an awkward and improper combination in this passage. Nor is the phrase in itself sufficiently elegant and dignified; as little so as one which our translator employs in the next clause,—"that his offenders may *EYE* [have a regard to] his periods."

— 16. "they dig through houses." Pub. Vers.—"he wormeth into houses." Good. There may be some doubt whether the original is to be received literally or figuratively: yet in either case we must deem Mr. G.'s rendering incorrect. The author of the poem appears to have in view a degree and species of violence which the shades of night favour. We would follow Heath in reading the fifteenth verse parenthetically.

xxv. 2. "he maketh peace in his high places." Pub. Vers.—"he worketh absolutely in his heights." Good. There is some obscurity in each of these translations. To both of them we prefer Heath's, whose note on the sentence vindicates, in our eyes, his rendering, "he distributeth perfect justice from the height of his exaltation."

— 5. "Behold even to the moon, and it shineth not." Pub. Vers.—"Behold even the moon,—and it abideth not." Good, who takes the latter of these verbs in the signification of *pitching a tent*. Schultens does the same: and, we presume, rightly.

xxvi. 4. "To whom hast thou uttered words?" Pub. Vers.—"From whom hast thou pillaged speeches?" Good. In this translation elegance is sacrificed to a fruitless attempt at energy of expression. We should read, "*Concerning* whom hast thou uttered speeches?"

13. "his hand hath formed the crooked serpent." Pub. Vers.—"his hand incurvated the flying serpent." Good. Literally exact indeed, yet awkward. The word *incurvate* is scarcely naturalized in our language, and is particularly out of place in a translation of any part of scripture. *Bent or formed into a curve* might be more eligible. We imagine that one of the constellations is intended.

xxvii. 12. "why then are ye thus altogether vain?" Pub. Vers.—"Why then should ye thus babble babblings?" Good. Heath, with a much greater regard to the usage of the English tongue, "Why then are you after this manner so monstrously trifling?" It would be better, "Why — so thoroughly trifling?"

xxviii. 4. "The flood breaketh out from the inhabitant." Pub. Vers.—"He breaketh up the veins from the matrice." Good. Of all the translations of this difficult passage which have come within our knowledge, we prefer what Heath and the French (Geneva) version have given: "the torrent bursteth forth from the spring-head."—*Un ruisseau ignoré sort de sa source*. Mines and the operations of mining are referred to: but *matrice* is a word so purely technical that, instead of being a good translation, it requires to be translated. Simonis (ut sup. 354) renders the corresponding noun by *radix montis*.

xxix. 11. "it gave witness to me." Pub. Vers.—"it hung upon me." Good. We are persuaded that this alteration is altogether needless: nor is any thing gained, in point of sense or poetry, by departing from the usual import of the verb. The eye gave testimony to Job by the beams of gratitude, joy and veneration which it darted towards him.

"Rapture in every ear the sentence raised,
And every eye with look applauding gazed."—Scott.

xxx. 2. "in whom old age was perished." Pub. Vers.—"with whom crabbed looks are perpetual." Good, who translates this clause as being

genuine Arabic. It may appear somewhat remarkable that Schultens, so profoundly acquainted with the Oriental dialects, did not consider it in the same light. In Heath's note on the verse we meet with a very ingenious and probable emendation of the text, agreeably to which he renders it, "since *all life* was destroyed in them." Admitting however that the poet's signification is expressed more correctly by Mr. G., still, we are as little pleased with the vulgar epithet "crabbed" as with "the gnawers of the desert," and with the "breed of churls" who "huddle together", in vers. 3, 7 and 8.

xxx. 11. "an iniquity to be punished by the judges." Pub. Vers.—as in 28. "a profligacy of the understanding." Good, in both passages. It would be literally, "an iniquity for the judges"—for their cognizance and severe animadversion, Exod. xxi. 22. We are satisfied that the allusion is *forensic*. Even were the original word rendered *judicium*, it would mean "the act of a court of justice." Simonis, &c. 1295.

— 40. "cockle instead of barley." Pub. Vers.—"the night-shade instead of barley." Good. There is considerable difficulty in precisely translating into a vernacular tongue the names of plants and other natural productions mentioned in the scriptures. Those of the commentators, &c. on Job with whom we are acquainted, render the former of these Hebrew nouns somewhat indefinitely: and we should prefer the version "noxious weeds" to any other. Though, upon such a matter, we would treat Mr. G.'s knowledge and discernment with particular respect, yet, from the experience of our own climate, we should not look for the *night-shade* in a field of barley.

The fifth part of the poem extends from ch. xxii—xxxviii. Elihu now appears, and is the only speaker.

xxxii. 2. "he justified himself rather than God." Pub. Vers.—"he had justified his life before God." Good. The common version ought not to be here disturbed; being agreeable to the Hebrew idiom and to the context. In Cranmer's or the Great Bible it is "he called himself just before God." So the Vulgate, "eò quod justum se esse diceret coram Deo." The rendering of King

James's translators may be vindicated from Masclef's Heb. Gram. (Paris, 1751) Vol. I. 303.

— 22. "My Maker would soon take me away." Pub. Vers.—"Lest my Maker should hold me in contempt." Good. We observe that the French Genevan translation gives the same rendering, "celui qui m'a créé me rejetteroit comme un objet de mépris." Yet, after consulting the lexicons, we are not satisfied that the verb in the original admits this sense.

xxxiii. 23, 24. "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom." Pub. Vers.—"Surely will there be over him an ANGEL, an INTERCESSOR, one of THE THOUSAND, to point out to the man his duty. Then will he be gracious unto him and say, Release him from going down into the pit; I have received an atonement." Good. If exotic meanings and comments are lost sight of, there will be little difficulty in this passage, which, really, is silent concerning "angels" and "intercessors" and all such ideas derived from the mythology of the East. "One of a thousand" is a proverbial form of speech, signifying "one of distinguished excellence."* Most of the terms and allusions in these verses are forensic: and the majority of the translators, &c. agree that the "messenger," the "interpreter," the "selected and favoured agent," is a human and not an angelic being. In particular, Rosenmüller, Heath, Scott and the pastors and professors of Geneva† are decided friends to such a rendering and exposition:

"If then some delegate of heav'n, renown'd
For sacred skill (rare gift on human
ground),
The sick his duty shew; the fav'ring
Power
Salvation wills:"—Scott.

"The sick man's atonement is his repentance." Ecclesiasticus xxxv. 3.

xxxiv. 10. "far be it from God that he should do wickedness," &c. Pub. Vers.—"a truce with wicked-

* Cant. v. 10.

† Their translation of both verses is very correct and admirable: but we have not room for it.

ness towards God!" &c. Good. We cannot admit that this translation is literal and exact: of its inelegance every reader must be sensible. The just rendering seems to be, "Far from God be wickedness," &c. and thus most of the preceding translators. "In our conception," says Scott, "of an infinitely perfect being, we are to remove injustice and tyranny to an infinite distance from him." Mr. Good's version is equivocal, and, at first view, appears an exhortation to desist from *acting* wickedly towards God.

—26. "Hestrieth them as wicked men." Pub. Vers.—"Down, culprits, he smiteth them." Good. This position of the words is so awkward as to make the clause not a little obscure. Read, "He striketh them on account of their wicked deeds," &c., Simonis. 1743: there is an allusion to the place of public execution. Grot. not. in loc.

xxxvi. 20. "Desire not the night when people are cut off in their place." Pub. Vers.—"Neither long thou for the night, for the vaults of the nations underneath them." Good. Less obscure, and, we believe, more literal and exact, than the received translation. Yet, after all, there is great difficulty in the passage. The night of death seems to be intended: and Mr. G. understands the second clause as describing the sepulchral caves so common in the east. But we doubt, in the first place, whether he be justified in translating one of the verbs as a substantive, and, next, whether that word, admitting it to be a noun, signify "vaults"? The professors and pastors of Geneva have rendered the verse with much skill, beauty and correctness: "Ne hâtez donc point par vos soupirs cette nuit où s'enveloppent tous les peuples."

xxxvii. 7. "that all men may know his work." Pub. Vers.—"To the feeling of every mortal is his work." Good. This translation we do not admire: for its meaning we do not readily comprehend. The French Genevan version is here rather paraphrastical: "il enchaîne la main de l'homme, pour lui faire connoître qu'il dépend de lui pour son travail." Scott, we think, is more just to the original,

"Seal'd is each rural hand, restrain'd from toil,
That men may own the Sov'reign of the soil."

The tempests of the autumn and winter are calculated to make the husbandman perceive who is the Lord of the seasons. Sandys puts a different sense upon the clause:

"Yet on *their* former toil reflect their care."

The sixth and last and sublimest part of the Book of Job, occupies the five remaining chapters.

xxxviii. 15. "and the high arm shall be broken." Pub. Vers.—"and the roving of wickedness is broken off." Good. Here the parallelism is lost sight of in our English Bible: and Mr. G. approaches more nearly to the sense of the original. However, is it not incongruous to speak of *roving* being *broken off*? We would read, "the arm of deceit shall be broken."

xxxix. 13. "Gavest thou the goodly wings unto the peacocks, or wings and feathers, unto the ostrich?" Pub. Vers.—"the wing of the ostrich-tribe is for flapping, but of the stork and the falcon for flight." Good. An improvement, on the whole, upon the received translation. But we take leave to recommend that Scott's and Heath's notes upon the passage be consulted. The latter clause we should give as follows: "is it (viz. the ostrich's wing) that of the stork and the falcon?" Dr. Young, in his Paraphrase on part of the Book of Job, has admirably described the peacock spreading the glories of his plumes to the golden rays of the sun. He read his author with the eyes of a poet, and not with those of a critic.

xl. 2. "shall he that contendeth with the Almighty instruct him?" Pub. Vers.—"Doth it then edify to contend with the Almighty?" Good. Literally, "Is it then instruction to contend with the Almighty?" "Art thou yet sufficiently instructed, by my reasonings with thee, of the rectitude of my measures?"

xli. 12. "I will not conceal," &c. Pub. Vers.—"I cannot be confounded at his limbs, &c." Good. The original word, as appears to us, conveys no other idea than that of *silence*.

xlii. 10. "the Lord turned the captivity of Job." Pub. Vers.—"Jehovah reversed the affliction of Job." Good. Whose very proper correction of the current rendering has been anticipated by most of the preceding translators. Scott conjectures that the phrase was proverbial.

That our readers may better judge of the qualities of Mr. G's translation of this book, we shall now lay before them a few successive verses: he distinguishes them, after the manner of Dr. Kennicott and Bp. Lowth, as possessing a kind of poetical measure; Ch. xiv. 7---13.

"There is indeed hope for the plant,
When it is cut down, that it will sprout
[again,
And that its tender branches will not fail;
Though its root have grown old in the earth,
And its trunk become dead over the soil,
Through the fragrantcy of water it may re-

[vive,
And put forth young shoots, as when
[planted.

But man dieth, and mouldereth:—
But the mortal expireth—and where is he?
As the billows pass away with the tides,
And the floods are exhausted and dried up,
So man lieth down, and riseth not:

'Till the heavens be dissolved they will not
[awake:
No—they will not rouse up from their
[sleep."

Ch. xxviii. 20—

"But whence then cometh Wisdom?
Yea, where is the dwelling-place of UN-
[DERSTANDING?
Since hid from the eyes of every man living,
And invisible to the fowls of the heavens?
DESTRUCTION and DEATH say,
'We have heard of its fame with our ears'—
God understandeth its track,
Yea; he knoweth its dwelling-place:
For he seeth to the ends of the earth;
He surveyeth under every part of the hea-

[vens.—
When he made a balance for the air,
And adjusted the waters by measure;
When he fixed a course for the rain,
And a path for the lightning of the thun-
der-storm;
Then did he eye* it, and proclaim it;
He established it, and thoroughly proved it:
And to man he said,
Behold, THE FEAR OF THE LORD!—that is

[WISDOM,
And TO DEPART FROM EVIL, UNDERSTAND-
[ING."

These, with a slight exception, are favourable specimens. That "the present version" of the book of Job "has its errors," Mr. G. himself acknowledges. The "direct object" of his attempt is, in his own words, "to offer a translation more strict, both to the letter and spirit of the original, than has hitherto been produced in any language, admitting fewer circuitous renderings, and fewer deviations

from the Hebrew text, to preserve more particularly the real value of certain emphatic particles—and to depart as little as possible, and never without an obvious reason, from our established version." Now we think that he has generally been successful in giving the force of the particles which he enumerates. Here, indeed, if we mistake not, his principal merit will be found. That we consider him as having in many instances needlessly deviated from the standard translation, the readers of this article will not now require to be informed: and we are of opinion that where he fails, it is chiefly from an excessive solicitude to be more literal than his predecessors. Like Arias Montanus,* he often sacrifices the English to the Hebrew idiom. Of this blemish we have produced several examples: another occurs to us in Ch. xl 1. "And Jehovah added to Job"—

Dr. Geddes, in his highly valuable Prospectus, &c. p. 130, laid down the following rules for the attainment of a just degree of elegance in a translation of the scriptures: "In the first place," says he, a "translator of taste will be careful to make a proper selection of terms. Secondly, he will arrange them in the most natural order. Thirdly, he will reject all metretic ornaments." Against the two last of these directions, Mr. G. we believe, has not very frequently or egregiously offended. His "selection of terms," however, is in numerous instances to be censured. Who can approve of such a word and phrase as this, "he would *tempest his words up unto God*" (xxxiv. 37)? Or of such expressions as *forsooth*, *amain*, *rabble*, *levanter*, *virility*, with many others not less inelegant or obscure?

To the general reader Mr. G's translation of the book of Job will scarcely make this sublime poem more inviting and perspicuous than it appears in the Public Version. And we fear that the proficient in the study of the Hebrew scriptures will discover in the present volume quite as much to condemn as to admire. Yet we would not frown upon any sincere attempt to illustrate so interesting a portion of the sacred writings. The pages before us, will not be without

* See our Note on Ch. xxiv. 1.

* Campbell's Preliminary Dissertations, (4o.) Vol. i. 448

their use: and Mr. Good, to whose notes we shall attend hereafter, is not less respectable and meritorious for disclaiming certain lofty pretensions which some persons, we imagine, may be rash enough to urge in his behalf.

ART. III.—*Twelve Psalm and Hymn Tunes, in four Parts, adapted for Public and Private Worship*; composed and arranged for the Organ or Piano Forte, and dedicated to his Friend, the Rev. Mr. Aspland; by Joseph Major. London; published for the benefit of the Charity Schools of the New Gravel-Pit Meeting, Hackney: by Preston, 97, Strand. Price 4s.

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profits that may arise from their sale to the benevolent purposes of charity, we trust that it is unnecessary for us to say any thing more in order to convince our readers that the above publication is in every point of view highly deserving their patronage and encouragement.

ART. IV.—*The Incompatibility of the Doctrine of the Trinity with that of the Divine Unity*. A Sermon, preached on Sunday, May 1st, 1814, in Union Chapel, Glasgow, before the Second Annual Meeting of the Association of the Unitarians of Scotland. By T. Southwood Smith, Minister of the Unitarian Chapel, (St. Andrews) in Carruber's Close, Edinburgh. *Second Edition*. 12mo. pp. 36. Glasgow, printed; D. Eaton, London.

THIS Sermon is evidently the fruit of much hard thinking. The preacher adopts the Unitarian text, 1 Cor. viii. 6—*To us there is but ONE GOD, the FATHER*, and after a suitable and candid introduction, proceeds to shew, 1. That those who believe in the Doctrine of the Trinity really believe in three Gods, 2. That the clearness of the evidence of the doctrine of the Trinity ought to be proportioned to its antecedent probability, 3. That no such evidence in favour of this doctrine but the reverse of it is found in the scriptures, and 4. That the evidence which at first sight seems to favour it either has no relation to it, or is insufficient of itself to establish it.

This sermon like the sermon by Mr. Yates, and the Address by this same author, [See Vol. ix. p. 706] is well-suited to the sober, thinking, patient turn of the Scottish people.

We know not whether the former edition of this sermon was printed like this, in duodecimo, and not like the Sermon and Address [ix. 706] in octavo; but we must remark that it is very desirable that all discourses before the same annual associations should be printed in the same size: and the preferable size, on account of cheapness and portableness, and (we may now say) Unitarian practice is duodecimo. The annual sermons before the Western Unitarian Society, twenty in number, being uniformly printed, form two considerable volumes.

POETRY.

*St. Dennis: * or, the Vanity of Human Greatness.*

(*By Dr. T. Drummond.*)

HOW solemn is the pile!—how still the scenes!—

What serious dread!—what awful silence reigns!

The list'ning ear receives no other sound,
But echoes whisp'ring thro' the vaulted round.

No other objects strike the wond'ring eyes,
But venerable columns that arise,
And on their capitals uprear aloof
The pond'rous arches of yon distant roof.
Or where the *PARIAN* stone, and figur'd brass,

A group of melancholy forms express;
In mimic art, the weeping marble breathes,
And twisted pillars swell with mournful wreaths:

In pomp of sad magnificence, to spread
Their monument' al honours o'er the dead.

Such, and so solitary the retreat
Of royal splendour, and the stately great;
Here all the heads that wore the Gallic crown,

From *DAGOBERT* to mighty *LEWIS* down;
Within the leaden arms of death are prest,
And all their cares and conquests laid to rest:

One common fate with other mortals scan,
For he who liv'd a monarch dies a man.
No courtier here, no sycophant attends,
The practis'd knee no cringing flatterer bends;

No armed guards in glitt'ring order wait,
No shining equipages crowd the gate:
The robe, the crown, the sceptre, laid aside,

With all the pageant toys of regal pride;
Who rous'd the sons of war to deeds of arms,

And shook the trembling nations with alarms;

Whose rapid conquests o'er the rivers flew,
And whose ambition with his conquests grew;

Is now confin'd within the lonesome cave,
A shroud his mantle, and his realm a grave:
Without one slave his orders to perform,
And no attendant but the crawling worm.

What tho' from Italy or Egypt's womb,
† *DE LORME*, *TUBY*, or *PONTIUS* raise the tomb;

The sculptor's nicest touch can only shew,
A child of dust, a mortal lies below.

Ye sons of pomp! say, does it much avail,
To rot enshrin'd in gold, or common deal?
If porphyry and jasper load the dead?
Or mossy turf lie lighter on the head?

* The church where the kings of France are buried.

† Three famous sculptors.

When to the grave the lifeless corpse descends,

The curtain drops and all distinction ends:
Nor will the dust of *GALLIA*'s royal line,
With majesty distinguished brighter shine,
Than what the wretched *LAZAR*'s putrid wound,

Corrupted crumbles in its parent ground.
Come, ye dependents on those brittle things!

The smiles of ministers and breath of kings;

Learn hence how vain your hope! how frail your trust!

That kings are men, and moulder into dust:
That sublunary greatness, earthly power,
Is the reflected sun-beam of an hour:

A glow-worm, that awhile deceives the sight,

And then expires in rottenness and night.

And that the man alone is truly wise,

Who on the sov'reign Lord of all relies:

With whom this truth is ever understood,
That honour's virtue, and that great is good.

Defiance of the Ravages of Time.

The following beautiful lines were written by a Lady on observing some white hairs on her lover's head.

[*From the Annual Register, 1780.*]

THOU, to whose power reluctantly we bend,

Foe to life's fairy dreams, relentless Time,

Alike the dread of lover, and of Friend,
Why stamp thy seal on manhood's rosy prime?

Already twining, midst my *Thyrsis*' hair,
The snowy wreaths of age, the monuments of care,

Thro' all her forms, tho' nature own thy sway,

That boasted sway thou'lt here exert in vain;

To the last beam of life's declining day,
Thyrsis shall view, unmov'd, thy potent reign:

Secure to please, whilst goodness knows to charm,

Fancy and taste delight, or sense and truth inform.

Tyrant, when from that lip of crimson glow,

Swept by thy chilling wing the rose shall fly;

When thy rude scythe indents his polish'd brow,

And quench'd is all the lustre of his eye;
When ruthless age disperses ev'ry grace,
Each smile that beams from that ingenuous face—

Then, thro' her stores, shall active mem-
 'ry rove,
 Teaching each various charm to bloom
 anew,
 And still the raptur'd eye of faithful love
 Shall bend on Thyr'sis its delighted view:
 Still shall he triumph, with resistless power,
 Still rule the conquer'd heart to life's
 remotest hour.

SIR,

Jan. 24, 1815.

FROM the costly and highly compli-
 mented Poem, *Charlemagne*, I beg
 leave to offer you, with a translation, a
 short but striking contrast, in a passage
 where the genius of Christianity addresses
 the hero Vitikind.

CHANT SEIZIEME.

Que te prescrit Odin?

Combattre sans repos ; et dans le sang hu-
 main

S'agiter sans repos—Telle est leur loi
 suprême.

Vous fermez votre cœur à toutes les vertus.
 St. 33.

Aimer tous les humains ; protéger leur
 repos ;

Savoir donner un frein aux haines, aux
 vengeances ;

Vaincre ses passions ; oublier les offenses ;
 Pardoner aux vaincus, et soulager leur
 maux :

Telle est, ô Vitikind, ma doctrine ineffable,
 Seule loi véritable. St. 34.

What dictates Odin? listen to his lore.

Thy years consume in ever-during strife,

Thy sword, ne'er sated, still unsheathe to
 pour

A sanguine torrent, fed with human life :
 'Gainst ev'ry virtuous impulse guard thy
 heart.

Such the stern spirit Odin's laws impart.

To love all human-kind, their peace pro-
 long,

To curb the wild career of vengeful hate,

With passions self-controul'd to bear the
 wrong,

The fall'n to save, and soothe their hapless
 fate.

Such is, O Vitikind! my faith divine,

Mine the sole law where truths celestial
 shine.

R. B.

A Seasonable Sonnet.

(Written Feb. 10, 1814.)

Jam satis terris nivis atque diræ

Grandinis.

HOR.

Enough, on foot, on horseback, or in
 mail,

Endur'd the drifting snow and pelting hail.

IMIT.

HAIL Mud! forgotten amidst summer's
 heat

Grateful I see thee shroud my frost-nipp'd
 feet,

As tir'd of piercing sleet and drifting snow
 By thee supported I securely go ;

Or, tottering, should I reach nor post, nor
 wall,

On thy soft bosom no hard hap to fall.

Let mazy skaiters on the Serpentine

Jack Frost in bumpers toast of sparkling
 wine,

And though he pay them with full many a
 knock,

Praise, spaniel-like, while writhing from
 the shock,

Would lofty Pegasus e'er grace my stud,

I'd soar sublime in praise of thee, O Mud!

Thou nam'd'st, Great Bourbon,* Lord of
 Gallia's crown,

And thine, as Thomson sang,† is Brentford
 Town.

PEDESTRIUS.

On Suicide.

A Thought from Martial.

1 **W**HEN fate in angry mood has frown'd
 And gather'd all her storms around,
 The sturdy Romans cry,
 The great, who'd be releas'd from pain,
 Falls on his sword, or opes a vein,
 And bravely dares to die.

2 But know ; beneath life's heavy load,
 In sharp affliction's thorny road,
 'Midst thousand ills that grieve,
 Where dangers threaten, cares infest,
 Where friends forsake and foes molest,
 'Tis braver far to live.

Epigram, on Joanna Southcott's Death.
 (From the Morn. Chron.)

Reece† to the saints the fact reveals,
 ' Joanna's die is cast.'

For, spite of gifts, of faith and seals,
 Death sealed her up at last.

Tozer§ in grief, says, — ' Sharpe,|| you
 flat,

The doctors could not save her.'

Sharpe says—' Four days will prove all
 that ;

If not—then we'll engrave her.'

G. W. S.

York, Jan. 4, 1815.

* Voltaire in "The History of the Civil
 Wars of France," says of "Henry the
 Great's Father," that he was "the head of
 that branch called *Bourbon*, which former-
 ly signified *Muddy*, from a place so called
 which fell to their family, by a marriage
 with an heiress of that name.

† ——— Brentford Town a town of mud.
 Castle of Indolence.

‡ Joanna's favourite medical attendant.

§ The chief preacher of the sect.

|| A celebrated engraver, distinguished
 by his faith in the prophetess.

OBITUARY.

A MR. ZIMMERMAN, a merchant of Koenigsburgh, who died lately in his 73rd year, seems to have rivalled in charitable donations many of those characters for which England is so famous. He was a native of Dantzic, and was the sole maker of his own fortune. During the course of his life, among other acts of liberality he had given 12,000 florins to the church-school of the old town of Koenigsburgh, 12,000 florins to the Reformed Church-School, and another sum of 12,000 florins for the erection of a school on the Haberherberg. He also gave 4500 florins to the community of the Old Town Church for

the purchase of a burial-ground. By his last will he increased the capital of a hospital for widows, established by his wife, with a sum of 15,000 florins: he also left to the poor of the *Mennonite** Community, of which he was a member, 15,000 florins, and to the city poor-chest 2000 florins. His other legacies were a bequest of 220,000 florins to the Old Town Merchant Society, towards a foundation, out of which might be paid annuities of 300 florins each to fifteen widows of decayed merchants, and annuities of 130 florins each to forty poor men or widows of other classes.

Morning Chronicle, Jan. 11, 1815.

INTELLIGENCE.

FOREIGN.

THE late King of Sweden has published a very curious address. He says, he has received the Grand Seignior's permission to make a pilgrimage to the Holy Land: in consequence, he invites ten persons to accompany him, one from each of the nations of Europe: they are to wear black robes, to let their beards grow, take the style and title of Black Brethren, and are each to be attended by a servant in black and grey livery. Notice of the willingness of an individual to accompany him, is to be published in some paper printed in the country to which he belongs; and all the Black Brethren are to assemble at Trieste, on the 24th of June. The *Morning Chronicle*, from which we extract the above, adds, Sir Sidney Smith, we suppose, has volunteered in his service.

berwell; B. B. Beddome, Esq. Walworth; Joseph Stonard, Esq. Stamford-hill; Henry Waymouth, Esq. Wandsworth-common; James Esdaile, Esq. Bunhill-row; William Alers, Esq. Fenchurch-street; John Addington, Esq. Spital-square; Thomas Stiff, Esq. New-street, Covent-garden; Joseph Bunnell, Esq. South-ampton-row; William Hale, Esq. Homerton; William Burls, Esq. Lothbury; George Hammond, Esq. White-chapel; Samuel Jackson, Esq. Hackney; William Esdaile, Esq. Clapham-Common; James Gibson, Esq. Highbury-place, Islington; Robert Wainewright, Esq. No. 3, Gray's-Inn Square; Joseph Benwell, Esq. Battersea; Edward Busk, Esq. Pump-court, Temple; John Bentley, Esq. Highbury.

MR. PARKES, the author of the "Chemical Catechism" has now in the press a series of "Chemical Essays," which he designs to publish in four pocket volumes, including a variety of explanatory notes and a copious index. These Essays are written in a familiar style, so as to suit those readers who are not yet proficient in chemical science, and they embrace an assemblage of curious and interesting subjects in the economy of nature,

* The *Menonites* are the General Baptists of Germany, Russia, and Holland, and are for the most part Unitarians and Universalists. They are said to be numerous in Friesland; and many of their ministers are distinguished for their learning and worth.

DOMESTIC.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1815.

WILLIAM SMITH, Esq. M. P. Chairman, Park-street, Westminster; John Gurney, Esq. Deputy Chairman, Serjeant's Inn; Joseph Gutteridge, Esq. Treasurer, Camberwell; James Collins, Esq. Deputy Treasurer, Spital-square; J. T. Ruttr, Esq. Bromley, Middlesex; Ebenezer Maitland, Esq. Clapham-common; Samuel Favell, Esq. Grove-hill, Cam-

as well as on some of the most important manufactures of this country. The work will be illustrated with more than twenty copper-plate engravings, and all from original drawings, either of new chemical apparatus, or of such improved machinery as are now employed in the respective manufactures on which the author has treated in these Essays. The whole is in considerable forwardness, and will probably be ready for delivery by the end of March or beginning of April.

Extracts from Mr. Wright's Account of a Missionary Tour in the North of England and Scotland during the Summer of 1814.

[Communicated by the Committee of the Unitarian Fund.]

THE whole journey occupied one hundred and eighty-five days, during which I travelled more than eighteen hundred miles, and preached one hundred and fifty-three times. I divide the account into three parts.

Part First.

The first part of this journey was in the north-east of England, and occupied thirty-eight days, during which I preached at the following places:

1. *Lutton*, in Lincolnshire.
2. *Sheffield*. Here I preached four times; one of the discourses was on behalf of the Sunday schools. Some of the congregations were very large. There are some new converts, and many zealous friends to Unitarianism in this populous town.
3. *Chesterfield*. Though the notice was short we had a good congregation.
4. *Rotherham*. It had been advertised that a discourse would be preached on the Unity of God; and a good congregation attended.
5. *Doncaster*. I preached four times and had some strangers to hear. I was informed there are persons in the town, as well as in the neighbouring country, who have not been in the habit of attending that meeting, who are favourable to Unitarianism.

At the four last-mentioned places I had never preached before.

6. *Stainforth*. Here the little congregation is going on very well, they meet regularly, and do what they can for mutual edification. I preached to them six times, and was always well attended.

7. *Thorne*. Though several of the first converts to Unitarianism in this town have been removed by death, the friends who remain continue firm, and the prospect of success is not diminished. I preached four times, and was very well attended with hearers.

8. *York*. I preached three times, and had pretty good congregations. It seems very desirable, if it could be attained, that places should be opened for preaching in the small towns and villages near York; this might tend much to revive the cause in that district.

9. *Stockton-on-Tees*. I preached twice, had respectable congregations, and we had a conference-meeting on the Lord's day morning, which was conducted in a very edifying manner, and much good sense and zeal were discovered by the different speakers.

10. *Sunderland*. In this town a respectable Tradesman, who is become a well-informed and zealous Unitarian, conducts a meeting for Unitarian worship, and preaches to a few friends who meet with him, in a room in his own house once a fortnight on the Lord's day. The other Lord's day he goes seven or eight miles to preach to some Colliers, who have no other religious instructor. A meeting for conversation, prayer, &c. is also conducted by the friends who meet with the above worthy person. These are chiefly converts from the Baptists. I preached in a large room; it was a very rainy evening; but we had a pretty good company.

11. *Shields*. Here are several Unitarians, and it is much to be wished they would form a little Society, and meet together regularly: this is the more practicable as some of them, I understand, were once local preachers among the Methodists. I preached in a meeting-house which was unoccupied, and had a good congregation.

12. *New York*, the name of a Colliery, a few miles from Shields. Here a plain illiterate man, of good natural sense and steady piety, who is become a firm Unitarian, is doing much to inform his neighbours by his sensible and proper conversation, enforced by a truly Christian spirit and conduct. He is frequently engaged in debate with them; and his method is, when they state what he thinks erroneous, to ask where they find it so expressed in The Book, meaning the Bible, and he then shows them where what he contends for is plainly expressed in The Book. I preached in his house to a company of his neighbours.

13. *Lemington*. This is a populous manufacturing village, about five miles from Newcastle. A number of persons who work in the manufactories have lately become Unitarians, and appear to have a good deal of zeal as well as intelligence. I preached in a large room, which was crowded with hearers.

14. *Bedlington*. This is another manufacturing village, about thirteen miles from Newcastle. I preached in a large school-room, which was crowded.

15. *Morpeth*. I preached in the town-hall, to about a hundred persons.

I had not before preached at any of the six last-mentioned places.

16 *Newcastle-upon-Tyne.* Here I preached three times, once in the meeting-house in Hanover Square, to a very respectable congregation; and twice in Mr. Campbell's place, to pretty large audiences.

General Remarks.

Mr. Campbell's firm and open avowal of his sentiments, when convinced of the truth of the Unitarian doctrine, and his manly and truly Christian defence of that doctrine, when attacked not in the most fair or candid manner, has not only done him credit as a Christian Minister, it has contributed much to the progress of free inquiry and divine truth.

A Tract Society being formed at Newcastle, it is hoped this will generate an annual Association among all our brethren on the eastern side of England north of York. This is certainly desirable, and cannot fail to be productive of much benefit. It is hoped that in every place in the whole district where there is an Unitarian, there will be a Subscriber to the Tract Society. Every one should do what he can to diffuse knowledge, to stir up others to inquire freely after truth.

It has deeply impressed my mind that if an Association, with a Tract Society, could be formed in the South-east of Yorkshire, to include York, Hull, Selby, Doncaster, and other smaller towns, it would be a very important thing. It might be held alternately at the four towns mentioned, and where held it would excite the attention of the public, and might promote free inquiry and the cause of divine truth. Our brethren in the places referred to will forgive my having suggested this matter, and perhaps think it worthy of consideration. The efficacy of such Institutions depends in some measure on their locality; for they can do good only so far as they excite attention, and as the members of them can be present at their annual meetings.

[To be continued.]

Proceedings in the Court of King's Bench, Monday, Nov. 14, against George Houston, for Blasphemy.

THE Attorney-General prayed the judgment of the Court upon this defendant, who had suffered it to pass against him by default on a criminal information, which charged him to be the composer, writer, printer, and publisher of a blasphemous and profane libel on our Saviour and the Christian religion, and then set out several long passages from the several parts of a pamphlet called *Ecce Homo*. These extracts consisted of arguments against and ridicule of the established religion.

An affidavit by the defendant, who described himself, "of Bellevue-place, Kings-

land, Gentleman," was then put into the hands of Mr. Dealtry, the proper officer.

Lord Ellenborough—Before whom is the affidavit sworn?

Mr. Dealtry—Before Mr. Justice Bailey.

Lord Ellenborough—Upon what was the defendant sworn? How could it be upon the New Testament?

Mr. Brougham for the defendant, said, that if a person professed any other religion than the Christian, he might still be sworn according to the forms of that religion. If the oath had been informal, he requested time to amend it.

Lord Ellenborough—It is not informal, Sir; it is bad in substance. I remember the case of a woman who said all religions were alike to her; and Lord Mansfield repelled her from taking an oath. Are you prepared to suggest, Sir, what belief the defendant has, by which he may be sworn?

Mr. Brougham—My Lord, I have no knowledge whatever of the defendant's principles, but what I collect from my brief; and *I desire that your Lordship will not mix me up with those whose causes it is my duty as an advocate to plead; since, whatever the Court may say in the spirit of that insinuation, I will always repel.* I repeat, that I know nothing of the defendant's faith, or want of faith; but, if his affidavit can be amended, I ask of the Court delay till it can be so amended.

Lord Ellenborough—There was no insinuation. Your request imports, that at a future time he may be able legally to take an oath: the Court wishes to know how?

Mr. Brougham—I stated what was required by a regard for my character on a very delicate matter, and what was only due to it after the remark that had been made. *I repeat in the face of this Court, that as often as I hear such insinuations, I shall use the first moment and the strongest expressions, distinctly and peremptorily to repel them.* I am here as the retained advocate of the defendant.

Lord Ellenborough said the Learned Counsel was perfectly correct; he only meant to allude to him as the advocate, and it was quite proper and his duty to obtain delay in order to confer with his client on the matter.

Mr. Brougham—I shall confer in open Court with the plaintiff. He has heard what has passed, and if he is prepared to state how he can remedy the defect in the swearing, now is the time.

The Defendant was proceeding to entreat a day for this purpose; and Lord Ellenborough had asked him to point out any mode by which he might be sworn, when Mr. Brougham said he should be able to save the Court some trouble, by stating, that the defendant denied being the author of this libel, of which he had confessed judgment as the publisher only.

His affidavit was then read.—He also

put in another affidavit, stating, that the pamphlet had been very little circulated, and that its arguments were not new, but might be bought in every bookseller's shop, in the works of Voltaire and others, for 13s. which was the price of *Ecce Homo*.

The defendant also put in the affidavit of Mr. Joseph Webb, which stated that the pamphlet was printed here in 1797, &c.

The *Attorney-General*—As long as the Judges were sworn to execute their office upon that gospel which the defendant had libelled, as long as our legal and other proceedings required the sanction of an oath, as long as the Christian religion was that in the belief of which we built all our consolations here and our hopes hereafter, it would be unnecessary to urge the justice of the present prosecution. The question for the Court was, what is the character and quality of the defendant's offence? And if the *Attorney-General* were disposed to present it in the most unfavourable light, he should make use of the defendant's own affidavits. It appeared by the affidavit on the part of the prosecution, that the defendant was in possession of the only copy of this pamphlet, and was applied to by Eaton to furnish him with the instrument of mischief, and to prepare it for the press, by making it as little objectionable as possible, without altering its character, and to incorporate with it new materials furnished by himself; and for the loan of Eaton's name as publisher, the defendant and the printer were to give him 60l. per cent. and afterwards divide the profits between them; and that the defendant had acknowledged himself to the printer as the author of the work, had sent in an introduction to it in his own hand-writing, had paid the printer money for executing his task, and had said that he had before published the work in Scotland. As to the statement which the defendant had made that the work had been but little advertised, there was a very good reason for that, for the proprietors of newspapers had had notice that if they published advertisements of such publication, they would be liable to prosecution. But part after part of the work was in fact advertised, although the proprietors of newspapers knew that Eaton was in prison; and the *Attorney-General* warned all those who might be in possession of copies of this work now, that if they disposed of them, he should file as many informations as there might be such dispositions made.

Mr. Brougham—"After the passages of the book in question have been read, the criminality of which is admitted by suffering judgment to pass by default, and after the general feeling which has accompanied that perusal, it may appear rather adventurous to attempt to say any thing even in mitigation of the defendant's punishment. Nevertheless, upon the circumstances of the present case, and referring to what passed

before the Court when Mr. Eaton was brought up for punishment for publishing the present libel, I do feel confident that the case of this defendant is entitled to your Lordships' favourable consideration. The late Mr. Eaton appeared as a misguided enthusiast, who had then been guilty of no positive act of dishonesty, and he came before the Court in a state which rendered his surviving for the next three months extremely problematical. He was then actuated by fear, and said he was made the tool of the present defendant, who was the real author of the publication. To call this a dishonest act is to give it a slight name; and although he admitted he was guilty of being concerned in the publication, yet upon this statement the compassion of the Court was moved, and he was allowed to depart free. Now all I ask for this defendant is, that your Lordships will view his case with the same eyes with which you saw Eaton's, when, labouring under the misinformation you received from him, you allowed him to go free. What are the facts of the present case? Is the defendant the instrument of Eaton;—is he the main plotter, who made Eaton the tool? This is the first question for your Lordships to consider; and then how far you will view this man as you viewed Eaton. It appears from the affidavits, that Eaton took in the defendant more than the defendant deceived Eaton. As to the affidavit of Mincham, the printer, he is not a disinterested witness,—a man who by his own confession is equally culpable with Eaton, namely, as an accessory, but who is not brought up here for judgment to-day, he having made his peace, by what means I shall not inquire: he is not here in his own person—he is spared, but by affidavit, in which he seeks to screen himself by throwing the guilt upon another. Have your Lordships no evidence but what is liable to suspicion? There is the affidavit of Mr. Webb, in distinct contradiction to the statement of Mincham and Eaton, in two material points,—firstly, to the *Attorney-General's* assumption, that but for the defendant, Eaton would have had no copy of the pamphlet; for it states that Mr. Webb himself had a copy. Then as to which was the tool of the other. Eaton told the defendant that he was resolved, at all hazards, to publish the work, and only wanted somebody to revise it. By his own admission, Eaton, (a fanatical infidel, if you please), an enthusiast, if you will, against religion, resolved, if there was a type to be found in England (to use his own expression), to print this work, and in this frame of mind he applied to the defendant. It further appears (for it is not contradicted by Mincham's affidavit), that the work was originally written in French many years ago. But Mincham stated, (as far as I could collect from hearing his affidavit

read, for I had not the benefit of a previous perusal of it), that the defendant had represented himself as the author of it. I will not say he has falsely stated this (although he comes before the Court in a suspicious situation), but he may have been mistaken, and the improbability of the defendant's having so represented himself appears from the pamphlet itself, which, upon its face, professes to be a translation. It is in fact a compilation from the French infidel writers; and Mincham, possibly an illiterate man, and unaccustomed to the distinction between an author and a translator, may have mistaken the defendant's representation of the character which he bore as to the work.

The *Attorney-General* interrupted to say, that it did not appear by the title-page of the part before him that the work was a translation; but the Officer of the Court was understood to say, that it did so appear by that in his possession.

Mr. *Brougham*—I cannot speak from my own knowledge. Though I have seen, I have never read a single paragraph of the work, except the passages on the record; and am one of the many, many thousands, who would never have seen even these passages, if it had not been for this information. I have now stated the circumstances, upon which (by analogy to the case of *Eaton*), I said I was bold enough to expect the defendant would be visited with slight punishment. It is unnecessary to go into other matters. It has been stated, that the original author or translator in 1799 has been many years dead; and that all these facts were distinctly mentioned to the *Attorney-General* before *Eaton's* death, when, if untrue, they might have been contradicted by that person. The defendant, after he was aware of the tendency of the publication, used all means to suppress it, and refused large sums for copies of it; he did not advertise it; offered to give up the remaining copies, and to enter into a security that he had kept back none. It was therefore unnecessary in the *Attorney-General* to hold out the threat he made use of: he knows that months ago he received an offer that every copy should be given up. In an additional affidavit, the defendant has suggested the delicate situation in which a publisher stands; and the claims which that gives him to indulgence, should he overstep the observed bounds of legal publication, are manifest. He daily sees, in every bookseller's shop, lying for sale, yet safe and unmolested, works of the most eminent authors, containing the very sentiments and almost in the words of this book. He finds those writings in every library, public and private, throughout the country; in the hands, on the tables, of persons the highest in rank, of the most unimpeached principles, of the most unquestioned and un-

questionable respectability. Those distinguished personages he daily sees buying, showing, reading, lending, the books, both in foreign language and in our own, from which the present is a literal transcript. All this passes without the least notice taken, or risk incurred; and the defendant, in his trade of a publisher or bookseller (I know not which he exercises) is required nicely to balance the scale of danger and safety, cunningly to trace the line which separates what may from what may not lawfully be circulated; and with so many examples before his eyes, of the greatest booksellers and worthiest citizens concurring in the traffic of every species of infidel composition, beyond all risk of legal vengeance, he is called upon to refuse acting in the line of his business, or expose himself to the vengeance of a law whose course he can hardly follow. This is a large book, consisting, as the *Attorney-General* says he has read it, of three hundred and fifty pages. If I were acquainted with it, I might be able to point out in the course of it, passages of less ribaldry, and more unexceptionable, than those which have been read, by way of countervailing the libel; but I have already said that my knowledge of it is derived entirely from the record; and but that for this prosecution, I lament to add I, as well as thousands and thousands who must now see it, would never have known of its existence. In concluding, I may be permitted to say one word respecting myself, from the delicacy of my present situation, and after what fell from the Court at an early period of the day. Of the book itself, or the principles of the defendant, I know nothing; it is needless to add, that I am merely his retained advocate: but this I will say from my own observation of these canting times, that there are many better Christians, as there are truer men, than those who go bawling out their faith in the high places; that we may be sincere, though quiet—devout, though charitable—nay, that a man may look forward to benefit by his piety in the way of reversion, though he has not the talent of turning it to present account by making godliness a great gain!

Mr. Justice *Le Blanc* said, that it was not correct to suppose that the defendant's punishment would be apportioned with any reference to the offence of the person alluded to; for, when he was brought up, the *Attorney-General* did not pray judgment against him, and unless the prosecutor did this, the Court could not pronounce judgment. That offender was no more, and the Court would in charity suppose, that, before he died, he saw and repented of his errors. The defendant sinned with his eyes open against his better conviction, and, for the sake of gain, yielded to lend his efforts to aid the purposes of a man as bad as, (or worse than,)

himself. It was not material whether the defendant was the original inventor or the translator or the selector, or had nothing to do with the authorship of the libel: he had read it, and lent his aid to the diffusion of it. What, if it had been published many years ago—the poison had subsided, and but for him and his associates might never have been spread again. The defendant furnished the paper for the work; and the Court could not be parties to any stipulation to deliver up the remaining copies of it: they were

not now destroyed or delivered up: if they had been, it might be taken into the Court's consideration in mitigation. As it was, it was the imperious duty of every possessor of a copy to destroy it, and it was not the less his interest so to do; for if, after this, any copy should be disposed of with or without profit, such act would render the disposer liable to a criminal information.—The sentence of the Court was, that the defendant should pay to the King a fine of 200l. and be imprisoned in Newgate two years.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS

OR,

The Christian's Survey of the Political World.

BEFORE our next Report it is probable, that the decisions of the great Congress at Vienna will be before the public. Such a meeting, and on such important topics as must have been brought before it, create an era of great importance in Europe. By this we may form an estimate on the progress of political science, in what is called the civilized world. We shall see what are the leading principles on which the great republic is in future to be conducted. Whether it is likely that the spirit of the accursed Cain is to be as predominant as heretofore, or whether nations have gained wisdom by past experience, and have learned that mankind were not made for the mutual slaughter of each other, but for acts of mutual kindness; that kingdoms, in short, may live at peace together, and submit their differences to a better arbitrement than that of powder and shot, and all the false notions which have seduced mankind under the terms of gallantry, heroism, and other qualities which belong to them in common with the beasts.

The great point to be looked to is, whether in the new system, the same necessity will exist for large standing armies, which are the decided testimonies of a pernicious spirit existing among the parties combining together, which will break out at certain intervals, and renew all the horrors of war. This was the worst feature in the system of Buonaparte. If man is so degraded that each kingdom feels, or thinks it feels, the necessity of being ever prepared for war, then the nations, whatever name they may give to their treaties, or with whatever solemnities they are sanctioned, are living in fact, in the state only of an armed truce; their standing armies betray their mutual fears of each other, or indicate that there is something rotten in their internal government. This is a state contrary to the real end of man on this earth, and it must be corrected by a farther advance in civilization: he is only a half-tamed savage, if he is kept within bounds by the fear of the bayonet; he cannot be advanced to a higher state, till

he has imbibed the principles of the kingdom of peace, and whether the Congress at Vienna will tend to accelerate or retard the improvement of man, the future historian will determine.

It is needless to enter into the surmises of the writers in different countries on the movements of the Congress. Of all of them we might say, almost without exception, that they leave entirely out of their system what ought to be the leading feature in it: namely, that there is a God who ruleth the earth. They seem to think that man is a being of little or no consequence as to moral feelings or religious dependence; that he is a mere machine capable of certain powers, to be wielded at the discretion of a few of his fellow-creatures, whose views also are confined within the bounds of the most sordid self-interest. Their policy is reducible almost to a mathematical calculation, and they talk daily of the transference of this and that collection of individuals, merely as they carry with them the power of preserving certain districts from mischief, or entailing it upon their neighbours. The governors of countries are, according to them, no longer entitled to reverence for great moral qualities, a strict regard for truth and justice; but every thing bends to their fanciful political code, made up of number and admeasurements, and the higher sentiments of duty to God and man are totally out of the question. How far such notions have infected the negociators we shall soon see: but till we do see them, we shall not readily give up the opinion, that the coalesced sovereigns maintain in their cabinets the same principles which they declared to the world, when they conducted their armies against the tyrant of Europe.

A great opportunity we fear, has been lost upon this occasion. The sovereigns are of different religious persuasions, and not agreeing with each other, they had the opportunity of declaring and establishing it as a general law, that religion should be free. The Catholic, indeed, might not be able to emancipate himself from the idle

subjection to an impostor at Rome, and the sovereigns of the Protestant and Greek churches might not think it right to interfere in what would be considered as the internal policy of each state: yet it might be laid down as a principle, that spiritual tyranny should no-where be tolerated, and that every man should be permitted, without let or hindrance, to worship God in any manner he pleased, that did not violate the laws of the land. This would be a noble homage paid to truth, and sanctioned by such high authority, could not fail to produce inestimable advantages to Europe.

Another noble opportunity is given to rescue a great part of the Christian world from an opprobrium of the basest cast. That Christian nations should carry on a trade with Africa in the persons of men, is such an obvious dereliction of Christian principles that nothing can be said in its defence. A project was reported to be on foot, to unite Europe in a great plan of destroying the piracies of the Mohammedan States on the African side of the Mediterranean: but with what propriety could such a scheme be listened to, when the piracies of the Christians on the western coast of Africa, are a thousand fold more numerous and more inhuman. The exertions in England to abolish this detested outrage on humanity are well known: but the letter of Mr. Justice Thorpe to Mr. Wilberforce presents a very melancholy picture of the result, and every one interested in the abolition of the slave-trade, is called upon to examine the contents of that letter with the closest attention.

Europe is tranquilly expecting the decisions of Congress, excepting Spain and Italy. In the latter of these countries seems to reign a great spirit of discontent. Genoa, with its territories, has been already delivered over to the King of Sardinia, but the propriety of this measure is by no means apparent. Genoa was annexed to France by the tyrant, but on the destruction of his authority, the deliverance of Europe indicated the restoration of Genoa to its ancient republican form of government. What claim then, could the King of Sardinia have to the dominion of this independent state? and why should a people, on its chains being broken, be bound in the fetters of a government which it could not be expected to esteem? The appeal of the Genoese on this measure, to the justice and feelings of Europe, is forcibly made, and the new king may still find no small difficulty in reducing his new subjects to the state of his Piedmontese vassals.

The falsely-called Holy Father is not entirely free from difficulties, and the army of his Neapolitan neighbour is too near the walls of Rome. Naples itself is looking with considerable anxiety to its future fate. Its present forms a striking contrast to its late sovereign, and it is not free from the

apprehension of being again brought under the yoke of a Bourbon. The Bourbon families of France and Spain have appealed to Congress on this subject, but the ambassador of Naples retains his place, and there cannot be a doubt that the Neapolitan territories will be much better governed by the new than by the old dynasty. Sicily will form a sufficient tract for the Bourbon who is seated on its throne, and it may perhaps, reap some advantages on witnessing the improvements made by its opposite neighbours.

Spain continues in its merciless system. The priests have there the pre-eminence, and moderation and humanity flee before them. The reduction of Spanish America to this system is still in suspense. The fleet from Cadiz, destined to conquer Buenos Ayres, is probably sailed by this time, and the proclamation of the general to his soldiers, indicates a most destructive warfare. They will have many difficulties to surmount in this undertaking. The place for landing is Monte Video, and its fortifications are said to be destroyed. The inhabitants of La Plata have means to seduce the troops, which will not fail to be put in execution, and if not, they have had time to prepare themselves for resistance. To the west, in Chili and Peru, the cause of Old Spain is said to wear a more favourable aspect, but in Mexico it may be considered as almost hopeless. The Caraccas present a scene of desolation, such as has rarely been exhibited to the world: the ravages of the volcano are trifling, when compared with the destruction occasioned by war.

At home a proposed change in the Corn Laws has produced a very great sensation. It was supposed to have been set aside in the last sessions of parliament, but the attempt is now renewed, and if carried into execution will produce effects of no small importance. It is well known that the last was a very bad harvest, and if we had not happily been relieved by importations from the Continent, this country would have been in the most disastrous situation. It is now proposed that a stop shall be put to importation, unless corn is at eighty shillings a quarter: that is, at nearly double the price it was at before the French Revolution. This is presumed to be necessary for the safety of the farmer, or rather it should be said to secure to the landlord, that advance upon his rent which he has made in consequence of the war, and chiefly from the bank having suspended its money payment. In consequence of this last circumstance money exists in a very small degree amongst us, and we live by barter with each other, the paper of the bank being our standard of payment. To legislate in such a situation of things seems to be a very dangerous experiment, and whatever propriety

there might be in the landholders, claiming this security for their advanced rents, it seems but just, that the nature of their claims should be ascertained, and that nothing should be done in their favour, till the bank has renewed its money-payments, and gold again circulates freely in the kingdom.

The measure of the landholders it is to be apprehended, will be attended with pernicious effects at first to the country at large, and ultimately to themselves. For the prosperity of this country is owing entirely to its commerce and manufactures: by these the value of land has been raised from twelve to thirty years, purchase, and if they are destroyed, the land will gradually go back to its former state. If the price of bread is raised we shall not be able to compete with our rivals in foreign markets. Already this difficulty begins to manifest itself; and if in this country goods can scarcely now be manufactured to answer the just expectations of the manufacturers, what will be the case, when Europe can attend more to the cultivation of internal industry, and this country is clogged with increasing difficulties? The measure deserves the greatest consideration. Riches make themselves wings and flee away: and want of due foresight may speed their flight. Very few meetings have been holden on this subject. We noticed the failure of the landholders in Wiltshire, and they have experienced another in Kent, where the populace were highly exasperated, and the landlords, who convened the meeting, were obliged to retire, and to draw up what resolutions they pleased at a public-house.

Our neighbours in Ireland have exhibited a savage scene, which is pretended to be palliated by their false notions of

honour. A barrister threw out some reflections on the corporation of Dublin, which were taken up by one of its members, and to adjust the difference the parties had recourse to pistols, and the barrister killed, (for we must not, according to the idle and stupid distinctions of this perverse system, falsely called honour, apply the epithet of murder to this wicked action) the barrister killed his antagonist. What renders this atrocious action the more horrible is, that the intention of the parties seems to have been generally known before they took the field, and there was not one movement to bind them over to the preservation of the peace. Whether the barrister was right in the epithets he presumed to bestow upon a public body, is one question: but whether the life of man was to be set upon such a cast is another, and easily determined. We know who has said, that if man sheds the blood of man his own blood shall pay the forfeit, and the false notions of honour are a poor defence for the shedder of blood. Whatever may be the fate of the manslayer at the human tribunal, whether of the law or this spurious system of honour, we hope that true repentance will have its due weight at that awful tribunal before which we must all appear.

This false system of honour has produced a meeting in another country attended with less disastrous circumstances. This was between two officers of our army in consequence of a court-martial, in which the one had been the accuser and the other the defendant. The latter was the challenger and missed his antagonist, who fired his pistol in the air. This is called satisfaction. When men have the courage to refuse a duel, they will view this absurd system in its proper light.

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ERRATA IN THE LAST NUMBER.

P. 1. col. i. line 4, Memoir of of Dr. Priestley, for "1773" read 1733.

3. col. ii. line 14, for "1791," read 1761.

14. running title for "Garnhaw" read Garnham.

42. col. i. line 4, for "Birmingham" read Norwich.